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Professor Shrinivas H. Ritti

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Brāhmī and Indus scripts.

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Foreword

It is a matter of gratification that the Society has brought out in unfailing succession the 38th volume of its journal. The publication of the present volume is entirely due to the exertions of Dr. M.D. Sampath, the Executive Editor.

I offer my sincere thanks to Late Prof. D. Javare Gowda, Chief Patron, on account of whose efforts, the Society is growing day by day. I am deeply grateful to Dr. Ragha Varier and Dr. Muhammed Ali, Associate Professor the staff members of Dept. of History, and other members from the Farook College, Calicut but for whose efforts the 37th Annual Conference held at Calicut would not have achieved the appreciation and success it has earned.

Dr. Y. Subbarayulu, Pondicherry, was the General President of the 37th Conference, while Dr. Krishnendu Ray, Kolkata delivered Prof. Ku.Si. Haridas Bhat Shashtipoorti Endowment Lecture No. 29 and Dr. Priya Thakur, Tumkur delivered Prof. D. Javare Gowda Endowment Lecture. I am highly thankful to these scholars all our patrons and members for their unstinted support to all our efforts in keeping the Society active and effective. The patronage of the department of History, Farook College, the well known educational institution was mainly responsible for the success of the PNSI Conference held at Calicut. We are sure that they will continue to bestow their blessings on the Society in the years to come.

Mysore-570 030
1st February 2019

T.S. Ravishankar
Chairman

Editorial

I am extremely happy to place before the readers and research scholars the 38th volume of the Society's journal. The volume contains the subject matter reflecting the original and assiduous research work of scholars from all parts of the country. I express my sincere thanks, on behalf of the office-bearers and members of the Executive Committee to the Department of History, Farook College, Calicut. It is due to the concerted and sincere efforts of Dr. Ragha Varier and Dr. Muhammed Ali and the staff members of the Department of History, Farook College, Calicut that the XXXVII Annual Conference held at Calicut achieved a grand success. I am deeply thankful to all of them. I take this opportunity to express my deep sense of gratitude and respect of our *āchārya* Late Prof. D. Javare Gowda, Founder - President and Chief Patron of the Society, who continues to guide me and the members of the Society in all our activities. The Society is observing the mourning an the sudden demise of the veteran scholar Prof. D. Javare Gowda.

Dr. Y. Subbarayulu, eminent Epigraphist from Pondicherry, was the General President of the 37th Conference, while Dr. Krishnendu Ray, Prof. of Ancient History from Calicut University, Kolkata delivered Prof. Ku.Si. Haridas Bhat, Shashtipoorti Endowment Lecture, No. 29 and Dr. Priya Thakur, Rumkur delivered Prof. D. Javare Gowda Endowment Lecture richly deserves our sincere and hearty thanks for inspiring us with their thought-provoking addresses.

The Office bearers and the Executive Committee members deeply mourn the sudden demise of Prof. S.H. Ritti who was the founder member of the society for a number of years.

My thanks are due to the Office-Bearers and Executive Committee Members who have helped me in various ways and supported the cause of the Society. The Society is highly thankful to the authorities of the Indian Council of Historical Research, New Delhi for their generous financial assistance in bringing out this journal regularly. My thanks are due to Sri M. Suresh, Treasurer who has spared no pains in maintaining the accounts and correspondence of the Society systematically. I am highly thankful to the members of the society and other well wishes who have helped the society to grow from strength to strength. I express my sincere gratitude to Sri S.K. Lakshminarayana of Ready Prints and his staff including Sri S. Prasad, Smt. Hemalatha and Sri Manjunath and to the printers for accomplishing the production of this volume on time.

Mysore-570 030
1st February 2019

M.D. Sampath
Secretary and Executive Editor

PRESIDENTIAL ADDRESS

PLACE NAMES OF THE PALLAVA AND CHŌḶA TIMES ASSOCIATED WITH BRĀHMAṆA MIGRATION IN SOUTH INDIA

Y. Subbarayalu

From an analysis of the Chōḷa-period names of persons, it is understood that the names of persons found in medieval Tamil inscriptions comprise each one or more of the segments arranged in the following name formula.[1]

Village+*gōtra* / family+father's name+given name+title

The most basic parts of a name are the given name and the father's name. Wherever these two occur the father's name always precedes the ego's name. The presence of the other parts or segments depended upon other factors, social, political, etc. The length of a person's name depended upon his status; the higher the status of a person the longer was his name. A typical full-length name will be having all the five segments. The *gōtra* segment was peculiar to the names of brāhmaṇas. A few non-brāhmaṇa names had something like a family name in this segment. Prefixing father's name to one's given name, be it a male or female, is a peculiar Tamil practice. What is more interesting is the information given by the 'village' and 'title' segments. As far as the village segment is concerned, brāhmaṇa names show a peculiarity in that they used the names of their ancestral villages, namely the original villages from where the ancestors of the respective Brāhmaṇa families seem to have migrated into the Tamil country. They of course refer to the place where they live at the time of the inscription. This present place name ought and can be easily distinguished from the name of the ancestral village. In the case of the non-brāhmaṇa names this segment was made up of two components: village uḍaivāṅ/kiḻavan/kiḻān. The second component in this segment (all the variants of which are synonyms) meant 'processor'. In the context it may denote that the concerned person was the possessor of some land in the village found in the prefixing component. But the names of brāhmaṇas who were also landholders are exceptions to this rule. With this introduction to the fundamentals of names in Tamil inscriptions, I wish to focus here just on the names of brāhmaṇa donees and of the associated place names that figure in the Pallava and Chōḻa copper-plate grants. For this study the following copper-plate grants are the basic sources:

1) The Pullūr copper-plate grant of Nandivarman II Pallavamalla, dated in 764.[2]
2) The Taṇḍantōṭṭam grants of the same king dated in 978.[3]
3) The Karandai grant of the Chōḻa king Rājēndra I, dated in 1020.[4]
4) The Tiruvindaḻūr grant of the Chōḻa king Rājēndra II, dated 1056.[5]

The Pullūr grant records the creation of a new *brahmadēya* in the Vellore District in the northern part of Tamil Nadu to settle about 100 brāhmaṇa donees. The Taṇḍantōṭṭam grant likewise records a new *brahmadēya* settlement in the Thanjavur District in central Tamil Nadu to settle nearly 190 brāhmaṇa donees.

The Karandai Copper-plate grant issued by the Chōḷa king Rājēndra I (1020) is very useful for the study of human geography and settlement pattern in the south-eastern part of Tanjavur district during the eleventh century. The plates record the royal creation of a big *brahmadēya* village, called Tribhuvanamādēvi-chaturvēdi-maṅgalam, by clubbing together some 54 peasant villages from the two adjoining Nāḍu's, Virachōḻa-vaḷanāḍu and Veṇṇi-kūṟṟam. This huge *brahmadēya* complex was settled with 1080 brāhmaṇas invited from some 122 contemporary *brahmadēya* settlements which lay mostly in Chōḷa-maṇḍalam.[6] The third section of the grant enumerates all the names of the 1080 brāhmaṇas with the particulars of their *gōtra* and *sūtra* and also give the names of the villages where they were living immediately before the date of this grant. The Tiruvindaḷūr grant records likewise the creation of a new *brahmadēya* by clubbing some 44 old settlements in east Thanjavur District (presently Nagapattinam District) in 1053-56 CE to settle about 660 brāhmaṇas invited from about hundred brāhmaṇa settlements. In this case also the *brahmadēya* settlements which sent the donees to the new settlement are found to spread over Tamil Nadu itself, a majority of them confining to the Thanjavur delta. In both the grants many of the old settlements are found to send one or two donees each to the new settlement, some send several donees each, a few more than fifty and two villages as many as 150 each.

Comparison

The brāhmaṇa names in the Taṇḍantōṭṭam grant are given in the following pattern: Taṇḍantōttam

> [line 37-38] Kāśyapa-gōtrattu, Āpattampa-sūttirattu, Karañchai *vattavaṉ,* Kumārakōva-chaturvēti Chōmāchi, paṅku . . . = "share to Kumārakōva-chaturvēdi Sōmayāji of Kāśyapa Gōtra Āpattampa Sūtra, a resident of Karañchai";
>
> Ikkōttirattu, ichchūttirattu, *ivvūr vattavaṉ,* Nārāyaṇa Urudrach-chaturvēdich Chōmāchi, paṅkoṉṟum = "share to Nārāyaṇa Rudra-chaturvēdi Sōmayāji of the same Gōtra and Sūtra and resident of the same village.

The same pattern is found in the names given in the Pullūr grant also.

> [line 21-23] Śaṇḍila Gōtrattu, Āvattampa Sūttirattu, Uḻappūr *vattavaṉ* [=resident of Uḻappūr], Chōmāchi Kāṭakach Chōmāchi Tiruvēti Kūḷaśarmaṉ, paṅku . . . .;
>
> Ik-kōttirattu, ich-chūttirattu, *ivvūr vattavaṉ* [= resident of the same village] Chōmāchi Tiruvēti Chaṉṉakalla Śarmmaṉ, paṅku . . .

But in the Taṇḍantōṭṭam grant the term *vattavaṉ*[7] meaning resident is omitted after a few name, while it is found in all the names in the Pullūr grant. In both the grants, the naming pattern may be shown as

> Gōtra + Sūtra + village or residence + name (of father and ego with educational titles).

For the present discussion, only the names of villages where the brāhmaṇa donees hailed from are considered. They are listed in Table 1. If the names are repeated their counting is given in column 4.

The names in the Chōḷa inscriptions are somewhat different from the above ones. For example, the Karandai grant has the following pattern:

> [p. 134, line 236-37] in-nāṭṭu, Madhurāntaka-chaturvēdimaṅgalattu, Kāśyapa gōtrattu, Āśvalāyana sūtrattu, Perumarudūr, Pasupati Śrīnārāyaṇa-bhaṭṭanukku, paṅku = "share to Pasupati Śrīnārāyaṇa-bhaṭṭa of Perumarudūr of Kāśyapa Gōtra and Āśvalāyana Sūtra, [resident] of Madhurāntaka-chaturvēdimaṅgalam in this Nāḍu";
>
> *Ivvūr,* Gārgga gōtrattu, Āśvalāyana sūtrattu, Vaṅgipuṟattu, Nārāyaṇan Tiruvaraṅga kramavittaṉukku, paṅgu = "share to Nārāyaṇan Tiruvaraṅga-kramavittan of Vaṅgkipuṟam of Gārgga Gōtra and Āśvalāyana Sūtra [resident] of the same village".

The Chōḷa period names, both in the Karandai and the Tiruvindalur records, fall in the following pattern:

> [present] village + gōtra + sūtra + [ancestral] village + name [father's name followed by ego's name with titles].

It may be seen from the above information that the Pallava period brāhmaṇa names have only one village name as part of their names and that village is said to be the place of their original or previous residence. On the other hand, the Chōḷa period names have two village names, the first of which is said to be the place of previous residence. The second place name is just found as an integral part of the personal names. The first of the two village names, that is the place of previous residence of each brāhmaṇa donee, can be located, as noted above, within Tamil Nadu itself, mostly in the Thanjavur and neighbouring districts, as all of them are mentioned along with the associated *Nāḍu* as well as the *Vaḷanāḍu* divisions. As for the place names of the second category, they are obviously comparable to the place names found in the Pallava period brāhmaṇa names as may be noted in Table 1. In that Table the place names mentioned in the two Pallava grants under study and the place names of the second category found in the two Chōḷa grants are listed. This table includes date from 290 names of the Pallava grants and 710 names of the Chōḷa grants. The actual number of individual names come to 132 and 158 respectively for the Pallava and Chōḷa periods as half of the names occur more than once. The number of occurrences is given in column 3. In Table 2 the place names found in both the Pallava and Chōḷa grants are listed with the number of their occurrences. Though there is bound to be some skewness in the distribution pattern due to more data available from the Chōḷa grants, the Table would show that some old places were active sources of the brāhmaṇa migration. They are Chēṭṭalūr, Irāyūr, Iruṅkaṇṭi, Kārampichcheṭu (or Kārampichcheṭṭu), Kuṇṭūr, Kuravachiri (or Kuravachari), Kurōvi (Korōvi), Pir̤āntūr, Ur̤uppiṭṭūr, and Vaṅkippar̤u (or Vaṅkippur̤am).

It is to the credit of H. Krishna Sastri who first explained the significance of these place names while editing the Taṇḍ anṯṯōṯṯam plates (See Appendix I). He suggested that most of the place names are to be located in the Telugu country. The place name suffix *'paṟu'* found as part of some names is met with generally in Telugu districts. It is again Krishna Sastri who drew attention to the fact that many of these names are held as family titles by some well-known Śrīvaishṇava families. K.G. Krishnan the editor of the Karandai plates while concurring with the suggestions of Krishna Sastri (Appendix 2) tried to identify a number of plates with their namesakes in Andhra area.

What are the implications of this study

Appendix I

[Krishna Sastri, H., *op.cit.*, pp. 518-19]

"The donees whose enumeration occupies more than eleven plates of the inscription number 244.[8] To judge from their titles (such as *Chaturvēdin, Trivēdin, Sōmyājin, Shaḍaṅgavid, Bhaṭṭa, Kramavid, Sarvakratuyājin, Daśapuriya, Agnichit,* and *Vājapēyin)* most of them must have been learned men as stated in verse 9 ....

The donees seem to have belonged to different parts of the country. The names of their native villages indicate that a pretty large number of them must have been originally residents of the Telugu country. Taṇukki, Karambichchēḍu, Iḻakkandoṟu, Iruṅgaṇḍi, Nambūr .... are apparently names of villages which were probably situated in the Telugu country. Kumiḻūr, Kāṭṭukkuṟi, Maṇaṟkāl, ... are distinctly Tamil names. The donees need not necessarily have migrated into the Chōḻa country at the time of the grant. They might have been settled there sometime before. In any case it is clear that there was a large colony of Telugu Brāhmaṇas in the heart of the Chōḻa country during the first half of the 9th century A.D.......... It is worthy of note that a large number of the village names are now held as titles by some well-known śri-Vaishṇava families - Dvēdaikōmapuram (Vēdagōmapura), Vaṅgippaṟu (Vaṅgippara), Uruppiṭṭūr (Uruppuṭṭūr), Kārambichchēḍu (Kārampichcheṭṭu), Śrīmalai (Tirumalai), Pattaṅgi, Vīravaḷḷi (Vīravalli), Muḍumbe, Tuṇukkil, Kumāṇḍūr, Puttūr, Śēṭṭalūr, and Kuṇḍūr being etc."

Appendix 2

K.G. Krishnan, (ed.), *Karandai Tamil Sangam Plates of Rājēndrachōḻa I* (*Memoirs of ASI,* No. 79), New Delhi, 1984, p. 55.

"In the earlier [Pallava] lists the name of the place pertaining to the donee is given whereas in the present charter there are names of two places in respect of each donee. These places mentioned first and listed separately are *brahmadēyas,* thus indicating that these brāhmaṇas were settled in the said villages and that they owned one or more shares of land in those places. The places that are mentioned next in column 5 [in List on pp. 230-65] are mostly common to the present grant and the Taṇḍantōttam copper-plate grant. The forms of these names have, however, undergone some considerable change attesting to the influence of Tamil on them

Piṇukkippar̤u,Virpar̤u, Vaṅgippar̤u, Karippar̤u and Ponnampar̤u, etc. of the Pallava grant have become Piṇukkippur̤am, Vir̤pur̤am, Vaṅgippur̤am, Aṭṭāmpur̤am, Muḍappur̤am, Krippur̤am and Ponnāmpur̤am, etc. With the efflux of time between the Pallava grant and the present one it is possible that had commenced to stand merely for the house or family since these persons or their descendants might have ceased to have anything to do with those far off places from where their ancestors migrated during the reign of Pallava kings i.e. before Pallavamalla. These places are located in Andhra Pradesh. There are some other names pointing to their location in the Tamil country such as Ir̤aiyānar̤asūr, Tiruppēr, Peruvaḷḷiyūr, Pullūr, ... etc. Thus these places had already become permanent places of residence of the persons situated to have hailed from them.

Notes and References

1. Noboru Karashima, Y. Subbarayalu and Toru Matsui, *A Concordance of the Names in the Cōl̤a Inscriptions,* Madurai, 1978, pp. xv-xx; Subbarayalu Y., 2012, *South Indian under the Cholas,* New Delhi, Oxford University Press, pp. 48-49.
2. Mahalingam, T.V., (ed.), The Pullur Plates of Nandivarma II Pallavamalla, *Epigraphia Indica,* XXXVI, pp. 144-61.
3. Krishna Sastri, H., (ed.), Tandantottam Plates of Vijaya-Nandivikramavarman. *South Indian Inscriptions,* Vol. II, part V, pp. 517-535.
4. Krishnan K.G., 1984 (ed.) *Karandai Tamil Sangam Plates of Rajendrachola I,* (Memoirs of ASI, No.. 79), New Delhi.

5. Sankaranarayanan S., 2011, Marxia Gandhi, Padmavathy and Sivanantham (eds.), *Tiruvindalurch-cherppēḍu* (Tiruvindalur Copper Plates), Chennai: State Department of Archaeology,.
6. Krishnan K.G., 1984 (ed.), *Karandai Tamil Sangam Plates of Rajendrachola I*, (Memoirs of the Archaeological Survey of India, No. 79), pp. 55-58.
7. While Mahalingam T.V., (op.cit.,) explained the term *vattavan* as the Tamil variant of the Sanskrit vāstavya, 'one who resides', Krishna Sastri left it unexplained.
8. This is the total number of shares; the actual number of donees was only around 200.

TABLE 1

ANCESTRAL VILLAGES FROM PALLAVA AND CHŌḶA COPPER PLATES

Year	Ancestral Village	Count
1020-56	Aiyyaki	1
764-89	Akaḻimaṅkalam	1
764-89	Ākki	1
1020-56	Ālattūr	2
1020-56	Ālikkoṉṟai	3
1020-56	Āḻuttaṉūr	1
1020-56	Āmpalūr	1
1020-56	Āmūr	1
764-89	Amuttaṇūr	1
764-89	Aṅkārai	3
1020-56	Aṅkārai	1
1020-56	Anpil	1
764-89	Aṇappūr	1
764-89	Apyāṇṭi	4
764-89	Arachappaṟu	1
1020-56	Araṇaipuṟam	7
764-89	Ārkkāṭu	1
764-89	Āṟṟūr	1
764-89	Ārūr	4
1020-56	Āsūri	6
1020-56	Ātanūr	5

Year	Ancestral Village	Count
1020-56	Aṭṭāmapur̤am	3
764-89	Aṭṭampar̤u	1
1020-56	Āttavalpamapur̤am	1
764-89	Ayiyakki	2
1020-56	Bhatraṅkam	1
1020-56	Nhavakkur̤i	8
1020-56	Chan̤n̤akkur̤i	1
764-89	Chāntūr	1
1020-56	Chāntūr	3
764-89	Chāṇūr	1
764-89	Chaṭṭipuram	2
1020-56	Chāttūr	1
1020-56	Chempur̤ai	8
764-89	Cheruppaḷḷi	2
1020-56	Cher̤uppaḷḷi	7
1020-56	Cheruppūr	1
1020-56	Cheṭṭa	1
1020-56	Cheṭṭalūr	9
764-89	Cheṭṭalūr	2
1020-56	Cheṭṭapōchan	2
764-89	Chir̤ekkūr	4
1020-56	Chir̤ukoṭṭai	1
1020-56	Chir̤ukōṭṭaiyūr	1
1020-56	Chir̤unāvalūr	1

Year	Ancestral Village	Count
764-89	Chir̤upaḷuvūr	1
1020-56	Chir̤upirampil	2
1020-56	Chir̤upuḷuvil	6
764-89	Chōlaiyūr	3
764-89	Choppar̤i	1
1020-56	Choṭṭai	3
764-89	Dvēdaikōmapar̤u	2
1020-56	Dvētaikomapur̤am	5
764-89	Ēkampūr	1
1020-56	Ēmappērur	1
1020-56	Erimiḷaku	1
764-89	Eṭṭukkūr	1
1020-56	Eṭṭukkūr	3
1020-56	Guḷitara (?)	1
1020-56	Il̤akkaṇṭir̤am	3
764-89	Il̤akantor̤u	5
764-89	Ir̤aikkūr	1
1020-56	Ir̤iyānaraichūr	1
764-89	Irāttakkur̤i	1
764-89	Irāyūr	5
1020-56	Irāyūr	17
1020-56	Irāyūr Puḷiṅkor̤oppan̤	2
1020-56	Irāyūrchoṭṭai	32
764-89	Iruṅkaṇṭi	1
1020-56	Iruṅkaṇṭi	24

Year	Ancestral Village	Count
1020-56	Iṭaiyār̤r̤umaṅkalam	33
1020-56	Iṭaiyār̤r̤ukkuṭi	1
1020-56	Iṭapurai	1
764-89	Īykkāṭṭukkōyil	1
764-89	Kākkamirā	2
1020-56	Kākkaṇṭūr	6
764-89	Kal̤añchūr	1
764-89	Kaḷattūr	1
1020-56	Kalavakkūr	2
764-89	Kallakkūr	1
764-89	Kāmakkur̤i	1
1020-56	Kāmalikkōla	1
764-89	Kāmappullūr	2
1020-56	Kāñchai	4
1020-56	Kāñchi	2
764-89	Kāñchikkur̤i	1
1020-56	Kāñchikkur̤i	2
1020-56	Kaṇṭēr̤u	1
764-89	Kārachchir̤ai	2
1020-56	Kārampichchēṭṭu	40
764-89	Kārampichchēṭu	25
764-89	Karāñchai	10
764-89	Karippar̤u	1
1020-56	Karippur̤am	1
1020-56	Kār̤r̤ir̤ai	4

Year	Ancestral Village	Count
764-89	Kāṭṭukkur̤i	2
1020-56	Kāṭṭukkur̤i	1
764-89	Kāṭṭūr	1
764-89	Kāvan̤ūr	14
764-89	Kāyār̤u	1
764-89	Kāynīrkuḷam	1
764-89	Kentēr̤u	1
1020-56	Kilākkīl̤	1
1020-56	Kirāñchi	11
1020-56	Kīranūr	2
764-89	Kochchan̤añcher̤u	1
1020-56	Kōkkarai	1
1020-56	Kōmapur̤am	3
1020-56	Kōmaṭam / Gōmaṭam	16
764-89	Kommārai	1
764-89	Kompar̤u	1
1020-56	Koṇṭampaṭṭi	1
764-89	Korañchi	1
1020-56	Kōrvi	26
1020-56	Kor̤ukoṭṭi	4
1020-56	Kor̤uttalai	2
1020-56	Kōṭṭaiyūr	2
1020-56	Koṭṭaṅkōmapūr̤am	2
764-89	Koṭṭi	1
764-89	Kōṭṭuṅkōmapur̤a	1

Year	Ancestral Village	Count
764-89	Kōvaraṇ̇-Kīḷpākkam	1
764-89	Kukkan̤ūr	1
1020-56	Kulakutti	1
1020-56	Kuḷappākkam	3
764-89	Kulaputtira	1
764-89	Kumāṇṭūr	4
764-89	Kumil̤ūr	2
1020-56	Kumiṇḍili	5
764-89	Kuñchan̤ūr	2
1020-56	Kuñchappavil	6
764-89	Kuñchappavil	4
1020-56	Kun̤r̤am	1
764-89	Kuṇṭūr	12
1020-56	Kuṇṭūr	30
1020-56	Kuravachēri	17
764-89	Kuravachēri	6
764-89	Kurōvi	1
764-89	Kur̤ukkoṭṭi	2
1020-56	Kuṭavāyil	2
1020-56	Kūvaṇṭūr	1
1020-56	Māchara	1
764-89	Makachirai	2
1020-56	Makachirai	6
764-89	Maṇar̤kāl	3
1020-56	Maṇar̤paḷḷi	2

Year	Ancestral Village	Count
764-89	Maṇiyūr	1
1020-56	Māṅkaḷūr	9
764-89	Mantiram	1
1020-56	Māṇṭūr	1
764-89	Māṅkaḷūr	1
764-89	Maṟṟalūr	1
1020-56	Marutūr	6
1020-56	Māvaṇṭūr	5
764-89	Mēṟṟāmaṇa-maṅkalam	1
764-89	Miraṅkaḷūr	1
1020-56	Morōmapuṟam	2
764-89	Mūṅkaṉūr	1
1020-56	Muppampirāl	2
1020-56	Muppirāl	10
1020-56	Muṭapuṟam	3
764-89	Muṭipaṟu	1
1020-56	Muṭṭaippuṟam	5
1020-56	Muṭumpai	1
764-89	Muṭumpe	1
1020-56	Nālūr	11
764-89	Nampūr	1
1020-56	Nampūr	2
1020-56	Nampūr Kāṭṭukkai	12
1020-56	Naṭātūr	4

Year	Ancestral Village	Count
764-89	Nellūr	1
1020-56	Neṟkuṉṟam	3
764-89	Nimarapam	3
764-89	Nimpey	1
1020-56	Niṉpal	2
764-89	Nukuñchūṭu	1
764-89	Nūttilāppaṟu	1
1020-56	Olikoṉṟai	1
764-89	Oḻukkai	1
764-89	Oṅkaḷūr	1
764-89	Ōrikoṉṟai	1
764-89	Ōtimūkkil	1
1020-56	Pachalai	3
1020-56	Pachumpuṟam	3
1020-56	Pachuṇṭippuṟam	1
764-89	Pākai	1
1020-56	Pākalūr	4
764-89	Pākkam	1
1020-56	Pālaṭi	1
1020-56	Paḻuvūr	1
1020-56	Pāmpuniṉṟi	1
764-89	Paṉṟikutir	1
764-89	Paṟampūr	1
764-89	Paṟāntūr	6

Year	Ancestral Village	Count
764-89	Paṟiyalūr	1
1020-56	Pāṟkoṉṟai	4
764-89	Pāṟkuḷam	1
764-89	Pāṭakam	11
1020-56	Pāṭakam	8
764-89	Pattaṅki	3
1020-56	Paṭṭapulam	1
764-89	Pavakkuṟi	2
764-89	Payyūr	1
1020-56	Perumpalamarutūr	2
764-89	Perumpāṇṭūr	1
1020-56	Perumpāṇṭūr	1
764-89	Perumpuḷḷe	2
1020-56	Perumpuṟakkaṭal	1
764-89	Perumpūtūr	1
1020-56	Peruṅkāvil	1
764-89	Peruvali	1
1020-56	Peruvalli	1
1020-56	Peruvaḷḷiyūr	1
764-89	Piṇukkippaṟu	1
1020-56	Piṇukkippuṟam	2
764-89	Pipar	21
1020-56	Pippirai	3
1020-56	Piṟāntūr	15

Year	Ancestral Village	Count
1020-56	Pirēmapur̤am	2
1020-56	Ponnampala	1
764-89	Pon̤n̤ampar̤u	2
1020-56	Pon̤n̤ampur̤am	7
1020-56	Pom̤n̤ār	1
764-89	Poppar̤u	2
1020-56	Por̤pur̤am	1
1020-56	Por̤r̤ampur̤am	1
1020-56	Prayākai	5
1020-56	Prēmapuram	2
1020-56	Puchāpōchan(?)	1
1020-56	Puliyam	1
1020-56	Puḷḷaḷūr	2
1020-56	Puḷḷamaṅkalam	1
1020-56	Puḷḷūr	3
764-89	Pūn̤iyam	1
764-89	Puttūr	2
1020-56	Raṇyar̤ēr̤u	1
1020-56	Sāhaṇai	8
1020-56	Sikasai	1
764-89	Śrīmalai	1
1020-56	Surasārampi	2
764-89	Talaichchaṅkāṭu	1
764-89	Taṅkāṇam	1

Year	Ancestral Village	Count
764-89	Taṅkār	1
764-89	Taṇukkil	2
764-89	Teṅkaḷūr	1
1020-56	Tin̤pai	1
1020-56	Tirumaṅkalam	2
1020-56	Tiruppēr	4
1020-56	Tiṭṭaikuṭi	6
764-89	Tūrppil	2
1020-56	Tūrppil	1
1020-56	Tir̤umuṇṭippur̤am	9
1020-56	Tur̤umuṇṭūr	16
764-89	Ūchan̤am	1
764-89	Uhali	2
764-89	Ul̤appūr	2
1020-56	Uppivanpiral	3
1020-56	Ur̤appur̤am	1
764-89	Ur̤uppiṭṭūr	3
1020-56	Ur̤uppuṭṭūr	15
1020-56	Uṭāli	1
764-89	Ūṭṭukkūr	1
764-89	Uṭumpūr	1
764-89	Uviyūr	7
1020-56	Uviyūr	5
764-89	Vachalūr	1
764-89	Vachukūr	1

Year	Ancestral Village	Count
1020-56	Valavūr	2
764-89	Vaṅkaṉūr	2
764-89	Vaṅkippaṟu	12
1020-56	Vaṅkipuṟam	65
764-89	Vaṇṇākkam	1
1020-56	Vaṟṟalūr	4
1020-56	Vatavūr	1
1020-56	Vaṭṭamaṇi	5
1020-56	Vēlaṅkuṭi	1
764-89	Veḷḷaiyūr	1
764-89	Vēlpaṟu	2
764-89	Velveṭṭi	3
1020-56	Velveṭṭi	2
1020-56	Vempūr	2
764-89	Veñcheṭu	1
764-89	Vēnki	1.
764-89	Veṇṇainallūr	1
1020-56	Veṇṇippōttu	1
1020-56	Veṟpuram	3
1020-56	Villiputtūr	1
764-89	Viṇṇūr	2
764-89	Vīravaḷḷi	1
1020-56	Virñai	4
764-89	Virippaṟu	1

TABLE 2

CORRESPONDENCE BETWEEN THE PLACE NAMES OF PALLAVA AND CHŌL̤A PERIODS

Term in Pallava times	Count	Term in Chōl̤a times	Count
Aṭṭampar̤u	1	Aṭṭāmapur̤am	3
Chāntūr	1	Chāntūr	3
Eṭṭukkūr	1	Eṭṭukkūr	3
Iruṅkaṇṭi	1	Iruṅkaṇṭi	24
Kallakkūr	1	Kalavakkūr	2
Kāñchikkur̤i	1	Kāñchikkur̤i	2
Karippar̤u	1	Karippar̤am	1
Kompar̤u	1	Kōmpar̤am	3
Koṭṭaṅkōmapar̤a	1	Kōṭṭaṅkōmapar̤am	2
Kurōvi	1	Kōrovi	26
Muṭipar̤u	1	Muṭappur̤am/Muṭṭaipur̤am	8
Muṭumpe	1	Muṭumpai	1
Nampūr	2	Nāmpūr	2
Nimpēy	1	Nin̤pai	2
Olikon̤r̤ai	1	Olikon̤r̤ai	1
Perumpāṇṭūr	1	Perumpāṇṭūr	1
Peruvali	1	Peruvalli(yūr)	2
Piṇukkippur̤u	1	Piṇukkippur̤am	2
Virpur̤u	1	Vir̤puram	2
Ayiyakki	2	Aiyyakki	1
Cheruppaḷḷi	2	Cheruppaḷḷi	7

Term in Pallava times	Count	Term in Chōḻa times	Count
Chēṭṭalūr	2	Chēṭṭalūr	9
Dvēdaikōmapaṟu	2	Dvēdaikōmapaṟam	5
Kāṭṭukkuṟi	2	Kāṭṭukkuṟi	1
Kuṟukoṭṭi	2	Koṟukoṭṭi	4
Makachirai	2	Makachirai/Mācharai	7
Pavakkuṟi	2	Bhavakkuṟi	8
Pipar	2	Pippirai	3
Poṉṉampaṟu	2	Poṉṉampaṟam	7
Poppaṟu	2	Poṟpuṟam	2
Tūrppil	2	Tūrppil	1
Aṅkārai	3	Aṅkārai	1
Uṟuppiṭṭūr	3	Uṟuppuṭṭūr	15
Vēlvaṭṭi	3	Vēlvaṭṭi	3
Kuñchappevil	4	Kuñchappavil	6
Iḻakkantoṟu	5	Iḻakkaṉtiṟam	3
Irāyūr	5	Irāyūr	17
Kuravachiri	6	Kuravachari	17
Paṟāntūr	6	Paṟāntūr	15
Uviyūr	7	Uviyūr	5
Pāṭakam	11	Pāṭakam	8
Kuṇṭūr	12	Kuṇṭūr	30
Veṅkippaṟu	12	Veṅkippaṟam	65
Kārampichchēṭu	25	Kārampichchēṭṭu	40
(Total 44)		(Total 44)	

THE ACT OF NAMING A NEWBORN INFANT IS AN IMPORTANT RITE OF PASSAGE IN SOCIETY

E.S.M. Prasad

Shakespeare says "what's in a name?" but truth is our identity is our name. That is why we are given names quite early in our lifetimes. These names are the tags that we wear for the rest of our life and differentiate ourselves from each other by names. Each name has a power and dignity of its own. Parents tend to give male children names that have religious significance or those that represent qualities of manhood, courage and bravery, while girls are given names depicting feminine qualities such as beauty, virtue and modesty. This is true in case of all individuals, including the Sikh i.e. people following the Sikh religion.

Naming of a child is an important and auspicious practice in all communities and religions. This ceremony differs from religion to religion or from one community to another. However, one thing is common in every community, be it Hindu, Buddhist, Muslim or Sikh, that God's name is invoked and the ceremony is performed according to injunctions given by the respective holy book of the faith and supervised by the priest. Special celebrations are held in different ways for this purpose in various societies.

In Sikh tradition the name-choosing ceremony whereby a child first receives his or her name is termed as *nāmkaraṇ*. The *nāmkaraṇ* (naming) ceremony involves both the selection of the name and its public application within the social context of the Sikh community. The time of the naming ceremony is left to the decision of the parents though, according to some scholars, it should be within forty days of the birth. This ceremony is kept very simple.

Among Sikhs there is no such differentiation as the same first name can be used for male as well as female child. For gender differentiation, the middle name *Singh* (meaning lion) is used for the male child and *Kaur* (meaning princess) for the female. Once initiated into *Khalsa,* Sikh women obtain the middle name *Kaur.* The middle name Singh is given to men, but Karu is reserved society for women. Sikh Gurus considered both women and men to be unique. They always respected the sikhs and, therefore, made the distinction in middle names.

Most of the Sikh names are composed of two or more words combined to sound like one word signifying self-sacrifice, heroism and devotion to the Guru. Although Sikhs allover the world don't believe in caste and are not allowed to use surnames, still some are using clan or sub-sect name as the last name.

At the time chosen, the child is presented before the Guru Granth Sahib (Sikh Holy Book) by the parents in the presence of relatives and family friends. This ceremony can be performed in the Sikh temple (Gurudwara) or at home where *Guru Granth Sahib* is brought with proper decorum. In many cases, the ceremony is performed after the conclusion of a completed reading, *akhand path,* accomplished within forty-eight hours of uninterrupted recitation of the *Guru Granth Sahib.*

Actual ceremony starts with the *granthi* (who perform the ceremony), preparing *amrit* (nectar made by stirring sugar and water with sword), and reciting hymns from the *Gurbani.* This is followed by the general prayer *(ardas).* At the conclusion of the prayer, the granthi recites an invocation. Then *Guru Granth Sahib* is opened at random, and a passage is read aloud from the left page. This is the *hukum* (command) of God. The name of the child is chosen in keeping with the first alphabet of the first word of the passage. If the first letter 'S', the name of the child must begin with this alphabet. Parents, relatives and friends could think of a name; for instance, it could be Satpal, Surinder, Surjeet or any such name beginning with S. The names chosen are usually characterized by the aroma of Sikh teaching and history and are often taken out of the Sikh scripture. They may signify qualities such as devotion, humility and heroism.

Suffixes to personal names

Parents, while choosing names for their children, do consider adding a suffix to give a different meaning to the name and make it more attractive. All these suffixes have their specific meaning, and when added to the first name, change the name's meaning. There are several suffixes often used in most of the first names of Sikh children. For instance, in the first name Amar (immortal, eternal), different suffixes can be attached to give different meanings - *bir* added to make Amarbir (eternally brave), deep to make Amardeep (immortal lamp), jeet to make Amarjeet (immortal victory), jot to make Amarjot (immortal light), leen to make a Amarleen (imbued immortality), pal to make Amarpal (immortal protector), preet to make Amarpreet (immortal love), and tek to make Amartek (eternal support). Sometimes a suffix can be used alone as a complete name, particularly when it relates to specific concept in Sikh ideology.

Last Names

The last name, also known as family name or surname, is added to the first name. First name, middle name and surname together make up the legal name. In several cases last names are inherited and held in common by the members of a family. Most of the last names identify a person by his connection with another person, usually his father, residence or occupation. In various parts of the world, last names appeared vastly in different times and in different cultures.

Sikh religion in fact originated as a voice of protest against the many prevalent ills of contemporary Indian society. In Sikh traditions, there is total rejection of the caste system as it was the most damaging and weakening. It completely negated the humanitarian and equality principles fundamental to the Sikh creed. Sri Guru Nanak Dev, founder of the Sikh religion, and nine other Sikh Gurus strongly attached the caste rigidities and a life full of superstitions. Sikhs believe that all humans are one and they ought not to divide themselves on the ground of caste, creed or lineage.

Although Sikhs have been prohibited to suffix their caste or sub-caste to their names, a majority of Sikhs in India and other parts of the world keep the caste suffix as means to distinguish themselves as a community, identify their identities.

Among Sikhs, sub-castes have been grouped into several categories like Jats, Aroras, Khatris, Ramgarhias, Majhabis, Rajputs and Namdharis. Jat Sikhs are historically landowners, farmers and warriors. These are divided into numerous clans like Aulak, Bains, Bajwa, Bal, Bath, Bhullar, Dhaliwal, Dhillon, Dosanjh, Gill, Grewal, Hundal, Kang, Randhawa, Sahota, Sidhu and Virk, Rajput Sikhs are closely connected with Jat Sikhs and have several principal divisions, such as Bhatti, Chauhan, Khokar and Rathore. Arora Sikhs are generally merchants, businessman, traders or, less commonly, warriors and professionals. There are very few Khatris engaged in agriculture. Most common Khatris are Bedi, Bhatia, Bindra, Chopra, Dhawan, Kapoor, Khanna, Malhotra, Sehgal, Sodhi, Soni and Talwar. Within the Khatris, there is a popular group called Khukhrain that includes Anand, Bhasin, Chadha, Kohli, Oberoi, Sahni, Suri, Sabhrawal, etc. Ramagariha Sikhs are commonly known as tarkhans (carpenters) and include several sects and clans such as Dhamma, Jheeta, Matharu, Minhas, Bhamrah and others.

Besides these, in several cases names of villages, towns and even cities are applied to the last name to distinguish the person in question. For instance, Surjit Singh Barnala belongs to village Barnala, and Prakash Singh Badal belongs to village Badal. It is different to work out simple classification of surnames because of changes in spellings and pronunciation. Many old words are now obsolete and have obsolete meanings.

Most Sikhs that still use the sole *Singh* and *Kaur* (without any other family name) are commonly baptized. Some believers maintain that this practice of naming without using the word *Singh* or *Kaur* is *manmat* (Again the will of the Guru) and is prohibited in the *Rehat Maryada* (The way of living of Sikhs). In this way the Sikh parents try to fulfil both the obligations, i.e. of religious needs as well as societal perspective around them. When it comes to maintaining the obtained requirement of Sikh faith, there could not be second view. The Sikh parents follow the established guidelines in seeking help from *Sri Guru Granth Sahib* as far as the first letter of the first names is concerned which is followed by Singh or *Kaur* as the case might be.

Notes and References

1. This paper is prepared based on the information collected by the author from personal interviews with some scholars of the Sikh community.

2. Captain R.C., 1883, Temple : Proper Names of Punjab is with special reference to the Proper Names of Villagers in the Eastern Punjab-Bombay Education Society Press.

3. Frank Nuessel, 1992, *The Study of Names: A Guide to the Principles and Topics,* New York, Greenwood Press.

A DISCUSSION ON THE PLACE NAMES OF VILLAGES IN THE TUMKUR TALUK, KARNATAKA*

Priya Thakur

It is indeed a great honour for me to be considered worthy of delivering the Prof. D. Javare Gowda Endowment Lecture in the XXXVII Annual Conference of the Place Name Society of India in the presence of stalwarts and scholars of this discipline. In recent years, the multi-disciplinary field of onomastics has gained world-wide interest and the Place Name Society of India has made important contributions towards understanding the history, origin and significance of Place and Personal names in the last four decades. The importance of such studies is evident when one looks at the international scenario where organizations like United Nations Group of Experts on Geographical Names (UNGEGN) are working towards updating documents to complete information on toponymic issues of a certain country, especially from the perspective of standardization of geographical names. A place-name normally exists in relation to a geographical object, real or imagined, and when this object changes character, the reference of the name changes.

This paper is an attempt to discuss the Place Names of the villages in the Tumkur Taluk of the Tumkur District on the base of hypothesis that these place names trace their origin from archaeological, historical, folk, topographical, ethnographical, mythological as well as religious traditions.

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Introduction

Tumkūr[1] (renamed as Tumakūru since 1st November 2014) district is located in the eastern belt in the southern half of the State. Spanning an area of 10598 sq.km., this district lies between the latitudinal parallels of 12°45' North and 14°22' North and there longitudinal parallels of 76°24' East and 77°30' East.[2] It is located towards North-west of Bengaluru at a distance of about 70 kilometres and is bounded by Mandya District in the South and Hassan districts in the West; in the North-East and Ananthapur District of Andhra Pradesh state in the Southeast direction. Tumkur consists of ten taluks namely, Chikkanayakanahalli, Sira, Tiptur, Tumkur, Turuvēkere, Kunigal, Gubbi, Madhugiri, Koratagere and Pavagada. The early history of Tumkur region can be traced back to fourth century CE when the Ganga dynasty ruled over the southern and the eastern districts of the region upto early tenth century CE. No inscriptions of earlier political powers like the Bāṇas, Sātavāhanas or the Kadambas have been discovered from the region under study.

Discussion

As per the data available from the Census data of 2011 from the Tumkur district, the Tumkur taluk has 357 villages which are listed as an annexure at the end of this paper. A number of village names have common specific name but the generic name is different. The author has made an attempt to select the different village names and villages with same names are analyzed as one place name only for the convenience of study. As a general rule, the name of a geographical feature is composed of a *generic* and a *specific.* The specific is the part of the toponym that identifies the particular geographical feature in question. The generic is the part of the toponym that identifies a general class to which a specific geographical feature belongs. The following discussion follows the same rule with focus on both generic and specific nomenclature of the village names in the modern Tumkur taluk.

The common generic names seen in general in the Karnataka state and particularly in the region under discussion includes terms like *'haḷḷi'* = village, *'haṭṭi'* = hamlet, *'pāḷya'* = colony/hamlet, *'ur'* = town, *'paṭṭana'* or *'pura'* = town/city. So the paper will focus only on the specific names and generic names which are different from the terms listed above.

A. Historical Place Names

The villages with generic names tracing from historical personalities, events or places are a common tradition in India and the same tradition is reflected in the Tumkur region. Such names provide a great wealth of information and may be considered as interesting medium to understand the ethnographic analogies open to multitude of interpretations. The hero can be seen as an explicit statement of cultural values.[3] The present name of 'Dēvarāyanadurga' village has both specific and generic terms related to historical significance and shows interesting evolution based on epigraphical evidences. The earliest name of the place was

Jādakanadurga named after a local chieftain[4] - later the name changed to Ānebiddajāristhāna as seen in Hoysaḷa inscriptions.[5,6] The village was named as Chikka Dēvara-yanadurga in 1696 A.D. after it was captured by the Mysore ruler Chikkadēvarāja Woḍeyar who also built the present fortifications.[7] The 'Chikka' was dropped from the records around 1750s and the present name became prevalent. The specific 'Dēvarāya' or 'Dēvarāja' has been used thrice in the list.

The term *'kōṭe'* = fort has been used as a generic term only once in the list but the term *'durga'* has been used as a specific term twice. The terms depicting administrative or military officials also find place as the specific in the names like 'Daṇaṇāyakanpura (: Daṇḍanāika = military commander), 'Koṇḍanāikanahaḷḷi', 'Voḍerpura' (: Woḍeyārpura). The specific term 'Vīra' (= brave/hero) also appear in two instances. The Chōḷas also exist in the historical memory of the populace as seen in the names like Chōḷapura, Chōḷenahaḷḷi etc. The later Pāḷear Nāyaka chieftains retain their prestige through the public memory as evident from the place names like Thimmanāyakanahaḷḷi, Thimmarājjanahaḷḷi and Māranāyakanapāḷya.

B. Mythological specific Place Names

Mythology plays an interesting role in Indian culture - the influence of mythology can be seen in every aspect of life including place and personal names. The village names under discussion show the similar affinity. The village name Hebbur was earlier called as *Hebhuḷi* = the great tiger and this name originated from a popular theme wherein the story tells that cattle chased away a tiger and the spot was marked as suitable for the construction of fortifications. With the growth of the city, the name changed to Hebbur = the great town.[8] The village Kaidala was a Hoysaḷa settlement and one inscription of 1151 A.D. tells about this village where Hoysaḷ a chief Bachidēva built five temples - the Gaṅgēśvara, Nārāyaṇa, Chalavarēveśvara, Rāmēśvara and Jina temples[9] The word originated from the story of Jakaṇāchāri, a famous sculptor of Hoysaḷa period and his son Daṅkaṇāchāri. The long story talks about long lost father and son and how they meet again - in the story Jakaṇāchāri cuts his hand and offers it to the Lord but the same is restored by the Lord - hence the name - Kaidala which means the restored hand. But the inscription also mentions the original name of the Village as Kṛidāpura.

The village names with specific terms inspired by characters from the Epics, for instance, Rāma, Sīta, Lakshmaṇ a, Hanumāna (used as Hanumantha) can be observed from the list.

C. Religious specific Place Names

The importance of religion is essential to every aspect of Indian life and the same is reflected in the place names of the region under discussion also. The villages are named after deities and religious figures as observed through specific term used like 'Gōvinda', 'Basava', 'Deva', 'Gauri', 'Nāgarjuna', 'Nārāyaṇa', 'Narasi' [Nṛisiṁha], 'Naṅdi', 'Nāga', Śaṁbhū', 'Siddha', 'Linga', 'Siddhagaṇga', 'Tirumaḷa', 'Sōma'. An interesting example of influence of Andhra tradition can be seen in the name of the village. 'Ahōbala Agrahāra'. Ahōbala refers to an aspect of Nṛisiṁha ('man-lion'), according to the Vihagendra-saṃhitā 4.17, which mentions seventy-four forms (including twenty forms of *vyūha*). He is also known as Ahōbala Nṛisiṁha or Ahōbala Narasiṁha. Nṛisiṁha refers to the furious *(ugra)* incarnation of Vishṇu. The 15th century Vihagēndra-saṁhita is a canonical text of the Pāñcharātra corpus and, in twenty-four chapters, deals primarily with meditation on mantras and sacrificial oblations.[10]

D. Archaeological [Pre-historic/megalithic] specific/generic Place Names

This study hopes to highlight an approach which may provide a much needed potential of interdisciplinary exchange of ideas between archaeology and folklore studies. The socio-cultural elements shared by habitants of a vast region of southern India during pre and early historic phase reflect on a conceptualized as well as quantified folk-urban continuum model.[11] While studying the names under discussion, it is interesting to understand how the present local population see and understand the existence of the various archaeological assemblages like dolmens, alignments, menhirs, etc. and the supposed purpose for their construction. This cognitive pattern is reflected in the names of the villages as well as the local folklores or legends recalled by the people.[12]

Terms like *'kuppe'* (= hillock or heap) appears six times in the list whereas *'Tippe'* (= ḍanghill mound) appears twice which may relate not only to the landscape of the places of may correlate to the ashmound traditions from archaeological traditions.

E. Topographical generic Place Names

The present village Hiregunḍgal is recorded as Gunḍigal in inscriptions of Gaṅga ruler Śrīpurusha of 8th century A.D.[13] The same village appears as 'Hireyagunḍagal' in the inscription of Ballāḷa III in 1338 A.D.[14] The prefix 'Hire' was added to separate it from same name village which was inturn termed as 'Chikka'gunḍgal. The word Gunḍugal = *gunḍu* + *kal* = round stones or rock delineates the rocky landscape of the villages. This term *'kal'* or *'are'* can be observed in the list used as both specific as well as generic term in twelve instances. Another term which can be noticed in this discussion is the generic term *'kāval'* which usually represents an open grazing area. The present list has six village names with *'kāval'* suffix which are mentioned as separate village as per the Census data but they are just common grazing ground as per local people. The terms *'giri'* or *'beṭṭa'* = hill also appear in this list as both specific as well as generic terms four times. A village is named as Doḍḍaguni (= big pit).

The use of *'kere'* or *'samudra'* as a suffix with place names is a common tradition which has been discussed in detail by various scholars in various volumes of journal of this society.[15] The water bodies in the region under discussion find their denotation in the place names as terms like *'kaṭṭe'* (= embarkment or reservoir = 4 names). *'keṟe'* (= lake or tank = 20), *'kunṭe'* (= tank or pond = 8), *'Kōḍi'* (= weir or sluice = 4), *'samudra'* or *'sāgara'* (= sea or large lake = 3).

F. Profession/Caste generic Place Names

The list includes few names which bear the professional or caste generic terms such as Gollahaḷḷi where Golla can be identified as a cattle rearing community. The village names such as Paṇḍitanahaḷḷi (= village of the Pandits), Gowḍanahaḷḷi (= village of Gowḍas) and Seṭṭappanahaḷḷi (= village of the traders), Kumbārahaḷḷi (= village of Potters), Vaḍḍarahaḷḷi (= village of the Masons) and Bahujanahaḷḷi (= modern nomenclature = village of Bahujan) clearly focus on the professional or caste basis of these places.

G. Miscellaneous Place Names

Some villages under discussion bear interesting names like Akkātangirakaṭṭe (= elder and younger sisters), Rāgimuddanahaḷḷi (= village of Ragi balls), Chikka (= smaller/minor) sāraṅgi and Doḍḍa (= larger/major) sāraṅgi (= musical instrument (?) or stag), Cinnadagiripāḷya (= Place of golden hill), Village names starting with *'Huli'* = tiger can be seen in two instances. Swaminathan has discussed the tradition of use of this specific in detail.[16]

Conclusion

The village names discussed above has remained culturally active even after thousands of years after their construction and still seems to be an integral part of the local cultural beliefs and practices. Villagers like Gulūr,[17] Hālanūr[18] and Tumukūr[19] have retained their name since centuries. The village Chiniga appears in an inscription of 1395 A.D. belonging to the reign of Vijayanagara ruler Harihara II as

Chinnaga.[20] Similarly the village Biṭṭanakurike appears in an epigraph of Vijayanagara period dated 1505 A.D.[21] Hullenahaḷḷi (Ins. 11 dated 1426 A.D.), Honnuḍike (Ins. 17 dated 1287 A.D.), Hebbur (Ins. 24 dated 1719 A.D.), Haralūr (Ins. 28 dated 1287 A.D.), Kuppūr (Ins. 44 dated 1562 A.D.). Anupinahaḷḷi (Ins. 45 dated 1699 A.D.), Seethakal (Ins. 55 dated 1328 A.D.), Brahmasamudra (Ins. 63 dated 1319 A.D.), Karikeṟe (Ins. 65 dated 1546 A.D.), Marukeṟe (Ins. 68 dated 1310 A.D.) - all these village names show the continuity of these names without any change since historical period.[22] This indicates that some place names retain their existence despite various influences through centuries.

In conclusion, I would like to highlight the importance of place name studies in studying and understanding the evolution of human settlements. I thank the Society for providing me the opportunity to share my thoughts with the earnest gathering.

Notes and References

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17. *EC.,* XII, Ins.Tm. 11, Copper Plate record dated 1426 A.D.
18. *EC.,* XVI, Ins. 77, Inscription of Ballāḷa III of 1306 A.D.
19. *EC,* XII, Ins. 44, dated 1562 A.D.
20. *EC.,* XVI, Tm.111.
21. *EC.,* XVI, Tm. 107.
22. All examples from *EC.,* XII.

ANNEXURE

Following list presents the alphabetical list of the 357 villages of the Tumkur taluk which has been analyzed in the present paper. Same Village Names are not repeated and the number of villages of the same name is shown in parenthesis [..]. The villages with the same name but *kāval* suffix are shown with the superscript '!' and villages with *Amanikeṛ̈e* suffix are shown with superscript '*'

1. Adlapura
2. Agalagunte
3. Agalakote
4. Ahobala Agrahara
5. Ajjagonahalli
6. Ajjappanahalli
7. Akkathangiyarakatte Kāval
8. Amalapura
9. Amruthagiri
10. Annenahalli
11. Anupanahalli [2]
12. Appaiahnapalya
13. Appinayakanahalli
14. Arakere
15. Aregujjanahaḷḷi
16. Arehalli
17. Areyur
18. Aslipura
19. Badachikkanahalli
20. Ballagere* [2]
21. Ballapura
22. Banavara [2]
23. Bannikuppe
24. Basappanapalya
25. Basavapatna
26. Batsandra
27. Bēranakal
28. Begur
29. Beladhara
30. Belagumba
31. Bellavi* [2]
32. Bellibattalahalli
33. Bettasēthakal
34. Bhahujanahalli
35. Bidanagere
36. Bidarakatte [2]

37. Bisalahalli
38. Bittanakurike
39. Bommanahalli [5]
40. Brahmasandra
41. Buchanahalli
42. Bugudanahalli* [2]
43. Buradaghatta
44. Byatha
45. Bychanahalli
46. Bychapura
47. Byrasandra
48. Channamuddenahalli
49. Channenahalli
50. Channigappanapalya
51. Chikkabellavi
52. Chikkagundagal
53. Chikkahalli
54. Chikkahonnudike
55. Chikkakodathakal
56. Chikkakoraṭagere
57. Chikkanaravangala
58. Chikkapura
59. Chikkasarangi
60. Chikkasēbi
61. Chikkathotlakere
62. Chikkenahalli
63. Chindagiripalya
64. Chiniga
65. Chokkenahalli
66. Cholamballi
67. Cholapura
68. Cholenahalli
69. Dananayakanpura
70. Devalapura
71. Devara *Amanikere*
72. Devarahalli
73. Devarajanahalli
74. Dēvarāyanadurga
75. Dodda Gollahaḷḷi
76. Doddaguni
77. Doddanaravangala* [2]
78. Doddasarangi
79. Doddavēranahalli
80. Dodderi
81. Dommanakuppe
82. Durgadahalli
83. Dyapenahalli
84. Echalakunte
85. G. Nagenahalli
86. Galigenahalli
87. Gandhamachanahalli
88. Ganganala

89. Gangasandra
90. Gangonahalli
91. Garagadakuppe
92. Gerahalli
93. Gidaganahalli
94. Giriyanahalli
95. Gollahalli [3]
96. Govindarajapura
97. Gowdanahalli
98. Gowdihalli
99. Gowragondanahalli
100. Gowripura
101. Gudipalasandra
102. Gulaganjihalli
103. Guleharavi
104. Gulur* [2]
105. Guni *Gollahaḷḷi*
106. Halanur
107. Halugondanahalli
108. Haluhosshalli
109. Hanchihalli
110. Hanumanthagiri
111. Hanumanthapura
112. Haralakatte
113. Haralur
114. Harivanapura
115. Hariyappanahalli
116. Harohalli
117. Haronahalli
118. Hebbaka
119. Hebbathanahalli
120. Hebbur* [2]
121. Heggere
122. Hethenahalli
123. Hikkal
124. Hiredoddavadi
125. Hiregundagal
126. Hirehaḷḷi
121. Hirekodathakal
128. Hirethotlakere
129. Holakallu
130. Honasigere [2]
131. Honnenahalli [3]
132. Honnudike
133. Hosahalli [3]
134. Hosur
135. Hottemallappanapalya
136. Huchabasavanahalli
137. Huliyapura
138. Hullenahalli
139. Inapura
140. Jakkenahalli

141. Janupanahalli
142. Jolumaranahalli
143. K.Palasandra
144. Kadagujjanahalli
145. Kadaranahalli
146. Kaggere
147. Kaidala
148. Kalenahalli
149. Kalkere
150. Kailahalli
151. Kallanapalya
152. Kallasettigunte
153. Kallumata
154. Kalyanapura
155. Kambalapura
156. Kambathanahalli
157. Kanakuppe
158. Kannenahalli
159. Karadigere* [2]
160. Karanakuppe
161. Karenahalli
162. Karikere
163. Katenahalli
164. Knnigenahalli
165. Kembalalu
166. Kempadalihalli
167. Kenipanadodderi
168. Kempohalli
169. Kenchanapalya
170. Kenchenahalli
171. Kesaramadu
172. Kestur* [2]
173. Kethohalli
174. Kithaganahalli
175. Koilagihalli
176. Kodihalli [2]
177. Kodimuddanahalli
178. Kodithimmanahalli
179. Kolalakunte
180. Kotihalli
181. Kondanayakanahalli
182. Kondapura
183. Konthihalli
184. Kora* [2]
185. Koratagere
186. Kothige *Golahalli*
187. Kothihaḷḷi *Kaval*
188. Kotnahalli
189. Kowthamaranahalli
190. Kuchangi
191. Kuduvanakunte
192. Kumbarahalli

193. Kumkumanahalli
194. Kundur
195. Kuppur
196. Kurikempanahalli
197. Kuruvelu
198. Lakkenahalli
199. Lakshmanasandra
200. Lakshmisagara
201. Linganahalli
202. Lingapura [3]
203. Lingenahalli [2]
204. M.Gollahalli
205. Machanahalli
206. Madagondanahalli
207. Majjige Kempanahalli
208. Makanahalli
209. Mallappanahalli
210. Mallasandra* [2]
211. Mallenahaḷḷi [2]
212. Manangi
213. Manchagondanahalli
214. Manchakalkuppe
215. Maralur *Amanikere*
216. Maranayakanapalya
217. Mashanapura
218. Maskal
219. Mavukere
220. Melehalli
221. Menasandra
222. Mudalakod
223. Muddenahalli
224. Mudigere
225. Mulukunte
226. Mutsandra
227. Mydala* [2]
228. Nagarjunahalli
229. Nagavalli
230. Nagenahalli
231. Nandihalli [3]
232. Narasapura [2]
233. Narasipura
234. Narayanakere
235. Naruganahalli
236. Nayakanapalya
237. Nēlalapura
238. Nelahal
239. Nidavalalu
240. Obalapura
241. Ojenahalli
242. Ōrukere
243. P.*Gollahalli*
244. Palasandra

245. Pandithanahalli [2]
246. Pannasandra
247. Pemmanahalli [2]
248. Pogadamaranahalli[1] [2]
249. Pullasandra
250. Puradakatte[1] [2]
251. Puradakunte
252. Ragimuddanahalli
253. Ramadevarabetta
254. Ramagondanahalli
255. Ramakrishnapura
256. Ramanahalli [2]
257. Rampura
258. Rayapura
259. Rayavara
260. Samudranahalli
261. Sangalapura
262. Sangapura
263. Sungenahalli
264. Sankapura
265. Sasalu
266. Sathagatta
267 Sēbidasarahalli
268. Sēgepalya
269. Sēnappanahalli
270. Sēthakal
271. Shambonahalli
272. Shettappanahalli
273. Siddaganga Matha
274. Siddappanapalya
275. Siddapura
276. Singamajalli
277. Singanapalya
278. Singipura
219. Singihalli
280. Sirivara
281. Sogenahalli
282. Somasagara
283. Sopanahalli
284. Sorekunte
285. Suragondanahalli
286. Swandenahalli
287. T.*Gollahaḷḷi*
288. Thammadihalli
289. Thavarakere
290. Thimmalapura [2]
291. Thimmanapalya
292. Thimmanayakanahaḷḷi

293. Thimmarajanahalli
294. Thimmasandara [2]
295. Thippanahalli
296. Thippedasarahalli
297. Thirumalapalya
298. Thondagere
299. Tondagere *Kaval*
300. Urdigere
301. Vaddarahalli
302. Vaddarahatti
303. Vadekal
304. Vaderahalli
305. Varadanahalli
306. Vasanthanarasapura
307. Vēranaikanahalli
308. Vēranapalya
309. Virupasandra
310. Vitravuthanahalli
311. Voderapura
312. Vokkodi
313. Yeladadalu
314. Yeladahalli
315. Yellapura [2]

CULTURAL GEOGRAPHY OF VAIGAI RIVER VALLEY IN TAMIL NADU

Based on Inscriptions from the beginning to 13th century CE)

P. Balamurugan

The cultural geography is the study of spatial distribution of the district cultural material in a particular geographical area. The tangible and intangible evidences of a particular cultural zone could help to reconstruct the past communities and their behavioural patterns. There are several cultural items reflected in specific data-set such as ethnic, geological, soil, flora, fauna and toponymical data. Among these, the place names provide considerable data to understand the nature of the society that existed in medieval times.

In this paper, the focus is on cultural geography of the Vaigai river valley in Tamil Nadu. The place name studies of a region generally provide important evidence on its structural and cultural transformation through the years. There are several instances in which the name of the settlement has undergone changes. These changes occurred due to phonetic, religious, social and political reasons. In majority of the cases, the old names of the place could be retrieved though in a few cases it is difficult to determine the original form. Finally, settlement patterns as influenced by various factors such as trade networks and tank irrigation system of Vaigai valley have been analysed.

Place Names

The place name studies provide valuable information and insight into the reconstruction of historical and cultural geography of a particular region. The place names of the study area are classified as three-segment category, two segment category and one segment category. Broadly, they fit into the pattern of three segments 'attribute (prefix) + stem + locational suffix'. In two-segment names, the 'attribute' is generally absent. In rare cases, the third suffix segment may be dispensed with. In one segment names, the stem alone denotes the place. The attribute segment does not have much use for generalization (Subbarayalu and Vedachalam, 1986, 137-141). Generally, attribute segments provide some information about the location of the village, sacredness, honour and size of the village. The attribute *'tiru'* as a prefix are found at the religious centers. The *'tiru'* prefixed place names increased in the 11-12th century and later (Rajavelu, 2003, 52). The other attributes denote features like big or small, old or new, east or west, north or south and status of a place with reference to another place. The following table shows a few examples of three-segment pattern with attribute prefix.

Three-segment category names

Name of the Village	Attribute prefix	Meaning of the Attribute	Reference
Kaṭṭikallūr	Kaṭṭi	geography	*SII*, V, 293
Kīḻ-Veḷiyāṟṟūr	Kīḻ	east	*EI*, XXV, No. 11
Kūttāṭuntēvanallūr	Kūttāṭu	dance	Vedachalam, 1996

Name of the Village	Attribute prefix	Meaning of the Attribute	Reference
Mēlseḻuvaṉūr	Mēl	west	*MEC*, 1922, No. 317
Peruṅkāṭāvūr	Peru	big	*Āvaṇam*, 1997, Vol. 8, pp. 53-55
Siṟuvaṉkuṉṟam	Siṟu	small	*MEC*, 1916, No. 66
Tirukkaṭavūr	Tiru	sacred	*SII*, V, 294

In the two-segment category, the attribute segment may be connected with the quality of places such as sacredness or honored status of a particular village or its temporal and spatial context. The following table shows a few examples of two-segment pattern.

Two-segment category names

Name of the Village	Attribute prefix	Meaning of the Attribute	Reference
Mēṉeṭṭūr	Mēl	west	Vedachalam, 1996
Mēṟ-Chūrai	Mēṟ	west	*EI*, XXV, No. 11
Muḍikarai	Muḍi (Muḍivu)	end	Subbarayalu *et.al.*, 2014, 11
Naṭuviṟkōṭṭam	Naṭu	centre	*EI*, XXV, No. 11
Niṟampūr	Niṟam	colour	Vedachalam, 1996
Pāṟkulam	Pāṟ	sacred	*EI*, XXV, No. 11
Putukkuḷam	Putu	new	*EI*, XXV, No. 11

Name of the Village	Attribute prefix	Meaning of the Attribute	Reference
Siṟu poḻan	Siṟu	small	*SII*, V, 365
Iḷāṉkuḍi	Iḷāṉ	small or young	*SII*, XIV, 245
Kīḻneṭṭūr	Kīḻ	east	*ARE*, 1961-62, 384

Generally stem portion denotes a special, natural or human element basic to the particular place. The natural elements are found as names of fauna, flora or topographical features. The stem of some names may be of mythological or legendary import. Human names in stems are fairly or easily recognizable. The stem segment is not quite amenable to classification as it has a number of varieties.

Place Names denote Flora and Fauna

The analysis of the prefix of place-names provides very interesting information. For instance, there are number of place names that denote trees and plants, which functioned as proper names of the village.

Villages named after flora

Name of the Village	Named After	Reference
Ālaṅkuḷam	Banyan tree (ficus bengalensis)	Vedachalam, 1996
Arumpūr	Bud	*Pāṇḍya ceppēṭukal pattu*, 1999, 177-206
Kaḷḷikuḍi	Euphorbia	*EI*, XXV, No. 11
Kaṭampa-maṅgalam	Anthocephalus cadamba	*EI*, XXV, No. 11

Name of the Village	Named After	Reference
Paṇaik-kuḷam	Palmyra-palm	*Āvaṇam* 2000, Vol. 11, p. 71
Puḷiyaṅkuḷam	Tamarind tree (Tamarindus indica)	*EI*, XXV, No. 11
Vēmpaṟṟūr	Neem tree (azadirachtaindica)	*Āvaṇam*, 1997, Vol. 8, p. 57

Villages are named after fauna

Name of the Village	Named After	Reference
Āṉaikkuḍi	elephant	*SII*, VIII, 398
Āṉaiyūr	do	*Āvaṇam*, 2007, Vol. 18, p. 20
Mayilāṭumpāṟai	peacock	Vedachalam, 1996
Narimaṉṟam	fox	*EI*, XXV, No. 11.

Place names after person and royal title

We get several place names after persons and royal titles.

Villages named after persons		
Name of the Village	**Named After**	**Reference**
Achchutaṉvayal	A person Achchutaṉ	Subbarayalu *et.al.*, 2014, 11
Aḻagiyapāṇḍiya-nallūr	Title of a Pāṇḍya chief	Subbarayalu *et.al*, 2014, 11
Araiyaṉkuḷam	Chief official	*EI*, XXV, No. 11

Name of the Village	Named After	Reference
Arikēsari nallūr	Arikēsari, a title of Pāṇḍya king	*SII*, XIV, 54
Chōḻa Pāṇḍya-nallūr	Title of a viceroyalty of Chōḻa	*SII*, XIV, 145

Place names after Geographical factors

The geographical environment comprising of mountains, hills, plateaus, river, lakes and plains are the basic forms of naming the village in this category. The river valleys with fertile soil and water course and plans are considered to be more favourable. The following villages are named after the natural features and geography.

Villages named after Geographical factors		
Name of the Village	**Named After**	**Reference**
Karaiyūr	Bund	*EI*, XXV, No. 11
Kaṟkuḷam	Stone or Rock	*EI*, XXV, No. 11
Kuṉṉattūr	Hill	*Āvaṇam*, 2011, Vol. 22, p. 26
Nīrmaḍaiyūr	Sluice of a tank	*SII*, V, 302
Puṟṟukkuḷam	Ant-hill	*EI*, XXV, No. 11
Maṇaṟkuḍi	Sand	Vedachalam, 1996
Kaṭṭikkuḷam	Thick soil	*EI*, XXV, No. 11

Suffixes

The suffix portion is more useful to classify settlements as variants of this segment are few and repetitive. Nearly 39 varieties of suffix are found in the study area. Among these place names with suffixes *ūr, maṅgalam, ēmpal, kuḍi* and *kuḷam* were most popular varieties. The following tables give lists of suffixes of village names.

Suffix of Village name			
Sl. No.	**Village Name**	**Number of villages**	**Reference**
1	chēri	2	Vedachalam, 1996
2	chōr̤r̤i	1	*EI,* XXV, No. 11
3	chuol̤iyil	1	*SII,* XXV, 79
4	chūrai	2	*EI,* XXV, No. 11
5	ēmpal	25	*EI,* XXV, No. 11
6	ēri	19	*Āvaṇam,* 1997, Vol. 8, pp. 26-27
7	kāl	1	*SII,* VIII, 398
8	karai	4	*EI,* XXV, No. 11
9	kirāmam	1	*SII,* VIII, 398
10	kīrtti	2	*EI,* XXV, No. 11
11	kōṭṭai	3	*EI,* XXV, No. 11
12	kōṭṭan̤	1	*EI,* XXV, No. 11
13	kuḍi	24	*SII,* VII, 398; XXVI, 495; *XIV,* 194; *Āvaṇam,* 1997, Vol. 18, pp. 50-69.
14	kuḷam	26	*SII,* VIII, 399; XIV, 194; *Āvaṇam,* 1996, Vol. 7, pp. 23-24; 2000, Vol. 11, p. 71.
15	kul̤i	2	*EI,* XXV, No. 11

Sl. No.	Village Name	Number of villages	Reference
16	kun̤r̤am	3	*MEC,* 1916, 66; *SII,* IV, 372; *EI,* XXV, No. 11
17	kun̤r̤u	1	*SII,* IV, 372
18	kur̤ichchi	3	*EI,* XXV, No. 11
19	malai	1	Subbarayalu *et.al.*, 2014, No. 11
20	maṅgalam	28	*SII,* V, 367, 434; VIII, 398; IV, 370, 398, 404; *MEC,* 1918, No. 33; 1916, No. 447; *ARE,* 1916, 400
21	Man̤r̤am	1	*EI,* XXV, No. 11
22	nāḍi	1	*SII,* VIII, 398
23	nāḍu	3	*SII,* VIII, 399; Vedachalam, 1996
24	nallūr	42	*SII,* IV, 372; V, 441; VIII, 423; XXVI, 493, 526, 495; XIV, 145; VIII, 398; *Āvaṇam,* 1997
25	pasalai	2	Vedachalam, 1996
26	paṭṭiṇam	4	*MEC,* 1914, No. 613, 614, 616; *SII,* VIII, 403; *ARE,* 1903, 17
27	pēr	3	*Āvaṇam,* 1998, Vol. 9, p. 49
28	pir̤ai	1	*EI,* XXV, No. 11
29	pol̤an̤	1	*SII,* V, 363
30	puli	1	*SII,* VIII, 398

Sl. No.	Village Name	Number of villages	Reference
31	puram	10	*SII*, IV, 372; V, 373, 295; *Āvaṇam*, 2005, Vol. 16, pp. 21-24.
32	pūti	1	*SII*, VIII, 398
33	sāḍi	1	*EI*, XXV, No. 11
34	ūr	62	*Āvaṇam*, 1998, Vol. 9, p. 51; 2011, 26; *EI*, XXV, No. 11; *SII*, V, 441, 733; IV, 371, 372
35	va(ā)li	2	*EI*, XXV, No. 11
36	vayal	2	*EI*, XXV, No. 11
37	vēli	1	*EI*, XXV, No. 11
38	veṭṭi	2	*Āvaṇam*, 1996, Vol. 7, p. 53.

The above table clearly suggests that some eight terms, namely *ūr, nallūr, maṅgaḷam, kuḷam, ēmpal, kuḍi, ēri* and *puram* occupy a primary position. Among them *ūr* suffix stands with 21.3%. The suffix *nallūr* is generally taken to a village granted to temples and *maṅgalam* given to brāhmaṇas.

Ūr

In general, the *ūr* means the area covering a settlement and the associated natural resources. The major natural resources associated with the *ūr* were agricultural land and the water bodies which were essential for livelihood. The village boundary included all these resources. The term *ūr* is found over the entire geographical region, but the deltaic *(marutam)* and coastal zones *(neytal)* have more occurrences. The spread of villages is uniform throughout the tracts, except for a few occurrences in upper pastoral *(mullai)* tract of Vaigai valley. Often ūr is found as suffix in association with stem part of the village. Generally *ūr* stands for the settlement of non-brahmin landholders, the cultivators and a few other dependent groups. This kind of village was referred to as *veḷḷān-vagai* village. The *ūrār* was one of the basic organization of the village in which the landholders were members. It was an administrative body of the village who and supervised all the village activities. The analysis made based on the epigraphical sources suggests that the proportion or *ūr* names shows considerable increase in the study area. These increases happened due to the expansion of the irrigation system.

Ēmpal

Mostly *ēmpal* is found in the dry zone area near the small rain-fed tank which occasionally received excess water from a large tank, lake or river. Based on the inscriptional data, one may presume that the *ēmpal* or *ēntal* is a small settlement located close to the river-fed tanks of the dry zones in the Vaigai valley. In the study area, water is available for cultivation to a maximum period of three to four months in the bigger water bodies like tank *(kaṇmāi)*, but in the case of *ēmpallēntal*, water is available for three or four weeks only (Vedachalam, 1996). Due to this factor, only a single crop can be raised. Utilization of water from *ēntal* (small tank) for cultivation is most popular in Rāmanāthapuram, Sivagaṅgai and Pudukkōṭṭai regions. It seems, that the smaller water bodies like *ēntallēmpal* are created by individuals as their names suggest. This type of villages is found only with personal names as prefix such as Sampuvarāyan-ēntal, Mal̤avarāyan-ēnal, etc. The non-occurrence of king names associated with smaller water bodies suggests that the creation of smaller bodies and associated settlements were left to local leaders. King rarely paid any attention towards it though he recognized the settlement for revenue purpose.

Kuḍi

Kuḍi means family, clan and lineage. The number of settlements with *kuḍi* suffix is also more or less equal to that of the *ūr*. It denotes general kind of agricultural village and shows a similar tendency as the *ūr* over time. The term *kuḍi* among other things means cultivators (Subbarayalu and Vedachalam, 1986, 139). Some of the settlements have individual names as their stem-portion, e.g. Ayalvāṉ̤kuḍi (Vedachalam, 1996), Kaṭampan̈kuḍi, Nallāṉ̤kuḍi (*Āvaṇam*, 2000, p. 71), closely-knit kin group. Sometimes it was found with their disposition as *mēl (mēṟ̤kuḍi)* or *kīḻ̤ (kīḻ̤kuḍi)* west or east and up or down (*EI*, XXV, 11.).

Kuḷam

The place names with *kuḷam* (talk) as suffix suggest that these settlements originated near the tanks as water seeking settlements. Further, this gives a clue that the surface water resources in this region are inadequate or rainfall might be seasonal and inadequate. In semi-arid regions, the lack of surface and sub-surface water resources necessitated them to collect and store the run-off waters during monsoon period. Further, these place names clearly prove the seasonality of rainfall irrigation during the dry season. At the same time, they enable the recharge of ground water through percolation and seepage. The rivers drain into the several tanks and interlinked through channels or streams which further enlarge the catchments shared by the water. The large number of place names with *kuḷam* (tank) proves clearly the impact of geographical environment on place name. In the present study, we get nearly 23 settlements ending with *kuḷam.*

Ēri

The suffix *ēri* is also a settlement connected with the agricultural tank (bigger in size than *kuḷam*). The water holding capacity of the smaller water bodies like *ēmpal* and *kuḷam* were increased by raising the bund *(karai)* or depending the tank or both. It seems this activity or works were executed by the persons of social prominence. Usually names of the chief or person occupying high dignity in the society are found as the prefixes to *ēri*. This may suggest that those persons were involved in the making or developing those tanks. Some 14 of the *ēri* villages are found in present study area. This type of settlement is only found in the lower part of the river valley particularly to the east of Madurai, mostly emerging after 11th century CE. As stated earlier the river Vaigai flows in deep valley in upper and middle Vaigai river valley. This prevents using the river water for irrigation. The slopeness of the landscape down the Madurai became gentle and it helps to divert the water with more ease.

Therefore, one could come across large number of tanks in lower Vaigai river valley.

Maṅgalam and *Chaturvēdi-maṅgalam*

The *maṅgalams* were settlements of brāhmins, who were patronised for their Vedic knowledge and ritual sacrifices. Generally the immigration of brāhmins into Tamil Nadu increased considerably during the post-Saṅgam period. The earliest reference of *maṅgalam* is found in the Pūlāṅkuṟichchi inscription, which refers to a Veḷḷēṟṟaṉ maṅgalam dated in the 5th century CE. These Brāhman settlements were newly created as *brahmadēyam* referred to in early Pāṇḍya and Pallava inscription of 7th-8th century CE (Subbarayalu and Vedachalam, 1986, 138-141). Usually these settlements had royal or sacred names attached to it as prefixes. We get 19 *maṅgalams* in the present study region. These *maṅgalam* villages were administered by the *sabha* having brāhmins as members. The *maṅgalam* suffixes are more frequently found after 9th century CE in the present study region. These settlements of *maṅgalam* are mostly found in the lower part of the valley, particularly in agriculturally more productive areas.

The Brāhmanical settlements in this region also had the suffix component *Chaturvēdimaṅgalam.* They were normally bigger than the *maṅgalam* settlements. There are 14 Chaturvēdi-*maṅgalams* noticed in Vaigai valley. It is interesting to note here while the *maṅgalam* settlements are met with from the 9th century CE, the *Chaturvēdi-maṅgalam* appear after 10th century CE only.

Puram

Several place-names have the suffix *puram*. The *puram* started appearing from the Pallava period only and inscriptions of the Pāṇḍyas and Cho̤ḷas provide several names with the suffix *puram*. The inscriptions and other literary works connect the term *puram* with a commercial or mercantile settlement. The administrative body of the commercial centre i.e., the *nagaram* is also referred to in some sources. Only limited number of *puram* settlements is found in the present study region. It was more prominent after 11th century CE. Interestingly, most of the *puram* settlements are located along the ancient trade routes and most of them were named after a king. It suggests that political authorities encouraged and supported trade activities.

Nallūr

Nallūr is a *dēvadāna* village that is the village donated to temples and therefore referred to as sacred settlement. Both *dēvadānams* and *brahmadēyans* were considered as sacred villages and named as *nallūr* in Early Pāṇḍya period (*EI*, XXVIII, 85). But *nallūr* used to indicate *brahmadēyam* alone in some places (*SII*, XIV, 37). The villages which has suffix as *nallūr* were usually given as tax-free land to the temples between 7th and 13th centuries CE (Subbarayalu and Vedachalam, 1961, 139). The villages of *nallūr* were more frequently found from 1034 CE in the study area. But it entered into Pāṇḍya region before 9th century CE approximately. Nearly 269 *nallūr* centrs were found during 985-1360 CE in the Pāṇḍya country (Vedachalam, 1996).

Among them nearly 42 *nallūr* were found in the study area. Usually names of the kings and chiefs were used as the prefixes to *nallūr*.

Sum-up

Based on the available sources one could draw a good picture on the historical evolution of settlements in the study area. Suffixes such as *kuṉṟam, karai, chūrai, chēri, kuṟichchi* and *veṭṭi,* etc., were identified in the present study area. The place-names with *chēri* (hamlet) as suffix indicate a residential area inhabited by various communities. *Kuṟichchi* and *kuṉṟam* are two terms supposed to relate to hilly region. According to early Tamil tradition, *kuṟichchi* is generally associated with the *kuṟiñchi* region (mountainous region) and *kuṉṟam* means hill. Sethuppillai considers that *kuṟichchi* were the settlements of *kuravar* in the Saṅgam period (Sethuppillai, 1946, 6). However it is to be renumbered here that the suffix *kuṟichchi* is not met with place names of the Saṅgam literature.

The study of place-names in Vaigai river valley shows the influence of surrounding environments particularly the geographical environment. There are considerable number of names with *ūr, kuḍi, ēmpal* and *ēri* suffixes during the 9th-13th century CE. That may indicate that the agrarian settlements got expanded at that time. The creation of tanks, diversion of water through various channels from the main river Vaigai accelerated the growth of settlements and in some cases the earlier settlements were brought under irrigation. In such cases, the settlements attained new names.

Place-names containing personal names or epithets of the kings and the officials are found largely in the *brahmadēyam* village, *ēmpal, ēri* and *kuḷam*. The Vaigai river valley encompasses different eco-zones within regional peculiarities. For instance, the upper Vaigai river valley has surplus water whereas the lower Vaigai river valley was marked with scarcity of water, which necessitated to create tank irrigation fed by both rain waters and river-channels. Thus, the terms like *kuḷam, ēmpal-ēntal, ēri,* etc., associated with water bodies have more occurrences in the lower valley. Likewise, the expansion of agriculture led to the development of agrarian society leading to the construction of many temples. The growth in agricultural activities and temple constructions led to the creation of *brahmadēyam, Chaturvēdi-maṅgalam* and *nallūr*. Thus, the study of place names gives a clue to understand the historical and cultural geography of the region.

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THE MAKING OF A PLACE FROM A GEOGRAPHICAL SPACE: STUDYING KHĀḌI AS A CASE IN EARLY MEDIEVAL BENGAL[1]

(CE 6th to 13th centuries)

Krishnendu Ray

Historical Context

The Archaeological artefacts from different sites like Mehrgarh, Harappa, Mohenjodaro, Nāgārjunakoṇḍa, Arikāmeḍu, Kamrej and many other sites[2] point out that humans have directed their activities in order to occupy, use and make geographical spaces favourable to their living therein. In doing so, they have built up residences in certain parts of the spaces settled. They have provided their food and other articles for daily use by using some other portions of the spaces. Humans cannot live in isolation ad therefore have established communication with others again utilizing certain other part of the spaces. At the same time we find them to have believed in the supernatural in different forms and practised the concerned rituals in particular parts of the spaces for obtaining success with the divine grace and blessing in worldly affairs.[3] Thus they have used and organised the different portions of the geographical spaces they had settled in for realizing their various worldly purposes. In due course of living in their chosen spaces through the ages from the hoary past they had gathered varied experiences. We find their centuries-long experiences in different visible forms ranging from monuments, images, sculptures to literary creations like Vedic literature, *Dharmasūtras, Dharmaśāstras* and many other texts including inscriptions in languages like Sanskrit, Prākrit, Pāli etc.[4] It appears that they have characterised their settled geographical spaces by their tangible achievements and transformed those spaces into places. Thus we come across several important places like Mathurā, Sāñchi, Bhārhūt, Sirpur (ancient Śrīpur), Kāñchi, Amarāvatī, Chandraketugarh and many other places in early Indian history. The discussion so far is essentially based on the two terms namely space and place. Naturally, it becomes contextual to have a brief idea about what space and place actually signify.

The Concept of Space and Place

We may define the word space as an area which one may use for some purpose. On the other hand, we may by the word place mean a part of the space which a people or a thing may occupy. Thus a place is singified by the situation of the people or the thing. We separate this place by attaching a name to it.[5] At this point it is to be noted that space and place are also associated with the landscape which is used in connection with humans' relations with their natural surroundings. Landscape is arranged by various features natural, agrarian,[6] non-agrarian, cultural etc. Thus humans live the landscape not only as a 'physical space', but also as a place with the meanings they attach to it. For, space and place are the two modes of the landscape perceived.[7] Therefore, as said above, the utilization of a particular geographical space for the realization of worldly goals situates human beings in a place with a sense of security in the space. Keeping this in view we find in early Indian history that a geographical space/area has been socially constructed[8] through the historical processes through the ages. Thus, the socio-economic processes through human 'interactions and relationships'[9] have transformed the geographical space/area of Mathura into a well known historical place with social, urban as well as cultural landscapes through the ages in early India. It is to be noted that the place of Mathurā was particularly located in the Ganges-jamna *doāb;* it had become meaningful through the centuries-long human activities related to buildings, roads, visual arts etc, as known from both textual and artifactual sources;[10] and also acquired the feelings and emotions of the people through their sensing the place. Thus, the process of the transformation of a geographical space into a place includes the location, locate and sense[11] of the place. Therefore a place is extremely closed and inseparable from the traces of the human activities or what we may call History. It is to be noted that it is humans who have thought and worked and made others think and work. Therefore the people of a place have a history of their own related as to what, why and how their ancestors had experienced, thought, felt, worked, prayed and expressed their ideas and thoughts in everyday life.[12] These constitute the traces of their physical and mental activities. Seen from this angle, the 'ongoing composition[13] of the traces of their diverse activities helps one to understand a place as a meaningful one. It is in this context of their understanding a place that they name the place and the things and persons associated with it through their activities. It therefore appears that studying a geographical place involves not only its name and identification, but also the language and literature, folklore, heritage as well as history which humans develop through their interactions with the geographical space and thus transform the space into a meaningful place. Therefore history and the making of a place are related and so the meaning of the place is rooted into understanding the human activities related to the place.

Histographical Relevance

These preliminaries may orient us to pay our attention to early Bengal. It is scholarly known to have included five sub-regions such as Puṇḍravardhana (north Bengal), Rāḍha (areas to the west of the Bhāgīrathī), Vaṅga (central part of the Gangetic delta), Samataṭa (south-eastern Bangladesh) and Harikela (Chittagong, Bangladesh).[14] A region is to be constructed, as we learn from B.D. Chattopadhyaya, by taking into account 'the spatial-cultural variables which interact within a region and which lie embedded in identities'.[15] According to Chattopadhyaya, a 'region' is not pre-constructed for the historiam'.[16] Similarly then in the case of constructing a sub-region also 'the spatial-cultural variables' have to be taken note of. Our attention has been drawn to the various sources like geographical characteristics of a place, the names of the persons of a place, the customs of an area etc. from which the name of a place is derived[17] with regard to place names we have several scholarly studies. Thus N.L. Dey has provided us with a lot of place names with their identifications such as Agravana (Agra near Delhi), Ahichchatra (Ramnagar to the west of Bareli, Rohilkhand), Hastakavapra (Hathab near Bhavnagar, Gujarat), to mention a few.[18] H.C. Raychaudhuri has presented significant information about the physiographic features of early India and the spread of the Aryans geographically and then discussed the limits of the *janapadas* of early Bengal.[19] Along with this we also find scholarly discussions on the emergence of *janapadas, grāmas, nagaras* in early India. Textual sources point out that these geographical places were characterised by the traces of human activities.[20] A good number of valuable scholarly studies[21] make us aware of place-names in the context of early Indian history. It appears that studying a geographical place along with its name/identification/location is undoubtedly important for understanding early Indian historical experiences. Sincere thanks are due to the authorities of the Place Names Society of India, who have undertaken a great initiative to produce a National Dictionary of Place and Personal Names with an interdisciplinary approach for understanding the culture of our country. We are provided with a very useful discussion of the physical geographical characteristics like rivers, climate etc. of the different parts of early Bengal in the context of understanding the geographical distribution of human settlements.[22] Thus we have valuable insights from Barrie M.Morrison[23] about the cultural diversities of the sub-regions of early Bengal mentioned above. We have several valuable studies by scholars like R.C. Majumdar, B.N. Mukherjee, to mention a few, about the interior parts of early Bengal including its coast (upto 1300 CE).[24]

But now Ranabir Chakravarti has arguably established the fact that both the west and east coasts of India are also important enough for understanding the history of early India.[25] At the same time it is also to be noted that both the coasts of early India have become meaningful through human activities centring around a good number of ports such as Hastakavapra (Hathab), Bhṛigukachcha (Broach), Sanjan etc. on the west coast, and Arikamedu Alagankulam. Nāgapaṭṭinam etc. on the east coast.[26] Besides, the ports of Tāmralipta (Tamluk, Medinipur district, West Bengal), Vaṅgasāgara-saṁbhāṇḍāriyaka (present day Sabhar, near Dhaka, Bangladesh), Devaparvata (Mainamati, Southeast Bangladesh) along with maritime activities on the Bengal coast have also been discussed at length.[27] The coast stretches roughly from Noakhali, Chattagram on the east to Medinipur on the west.[28] We find that the Bengal coast is characterised not only by ports, but also by several creeks with land surfaces or Khāḍis.

Location of Khāḍi

We find the Khāḍi land to have been bounded on the west by Sagar at the confluence of the Hugli river and the Bay of Bengal.[29] The land full of Khāḍis is characterised by the by the alluvial soil of these two rivers along with their several ributaries (Fig. 1).[30] Physically the Khāḍi land lies in between 24° latitude South to 21° latitude North and 91° longitude West to 88° longitude East. It covers the areas of Faridpur, Bakherganj, Khulna, the lower parts of 24 Parganas: thus the Khāḍi land spread both in Bangladesh and

West Bengal.[31] It is certainly important to know the location, identification and name of a geographical place in the context of understanding early Indian history. But equally it is also important to note the fact that people transform a geographical space into a suitable place by adding their deeds to the space.[32]

Direction of the Present Essay

The Khāḍi land is naturally constituted or given along with its geographically favourable location and communication through several water channels. The riverine land is known to have witnessed new opening of canals*(navyāvakāśikā)*[33] with an access to the Bay of Bengal. The land also was settled by humans.[34] In order to make the Khāḍi land suitable for their settlement the people have carried out their different activities social, economic, political etc. But we re confined to their economic activities as these influence the other spheres of human life. Hence the present essay is attempted to this direction.

Discussion

It appears that the Khāḍi land is naturally resourceful with two parts. These are water as well as alluvial soil. In connection with the port of Vaṅgasāgara-saṁbhāṇḍāriyaka we learn that the people have utilized the riverine land including its new opening of canals *(navyāvakāśikā)* for getting an access to the Bay of Bengal. The purpose was to fulfil the trading interests. With regard to this even a royal officer named Nāgadeva was also entrusted with the charge of business-related affairs of the area. This is supported by the inscriptional references to *vyāpārakāraṇḍaya* or *vyāpārakāraṇḍya.*[35] The attempts to establish control over the area continued. We find the Chandras (CE 9th to 11th centuries) to have preferred to establish their political power at Vikramapura in Vaṅga.[36] The purpose was to politically organise the geographical space through the presence of some religious authority. They seem to have communicated this to the local people by granting lands to the religious authorities. This is understandable from some of their epigraphs. We learn from a tenth century epigraphic record that the people established their rural settlement called Nehakāshṭi (suggested to be Naikathi village in the Bakhrganj district,[37] Bangladesh) by using the navigable space designated as *Nāvyamaṇḍala.*[38] If it is *Nāvyamaṇḍala,*[39] then it appears that the navigable area could be approached by boat. It appears that the people residentially used a part of the navigable space. Not only that, they might have found the soil of the riverine land favourable to the growth of coconut trees. Interestingly, the village Nehakāshṭi royally granted included, among other things, also the betelnut and coconut plantations.[40] In other words they might have cultivated the soil and produced these cash crops understandably in a part of the land they had settled in. Thus, they appear to have reserved a part of the space for their living and another for agricultural production. Further, as mentioned above, the village was donated by the king to the priest Pītavāsavaguptaśarman by making it free from all royal dues.[41] Apparently, the royal authority transformed the village into an individual space of the donee. It may be noted that a part of the rural space was created for the purpose of cultivation and the division of the space in this way might have led some people to establish their relation with the soil as the tillers *(kshetrakāra)*[42] as mentioned in the epigraph. So we find the rural space to have included the two social groups viz, the dwellers and the cultivators. We find the Chandra king Śrīchandra (CE 925-75) to have communicated his royal presence to the villagers through the grant of the 19 *halas* and 6 *droṇas* of land in different amounts in five different villages at Vikramapura within Pauṇḍra-*bhukti.* The land grantee was once again a Brahmin named Vyāsagaṅgaśarman. We find that the first plot included 4 *halas (halachatushṭyaṁ)* of land at the village of Durvāpatra, the second plot included 3 *halas (halatrayaṁ)* at Loṇiyājoḍāprastara, the third plot was measured at 3 *halas (halatrayaṁ)* at Tivaravillī, the fourth plot included 2 *halas* and 6 *droṇas (sad-droṇ-ādhika-haladvayaṁ)* at Parkaḍīmuṇḍā and the fifth plot was measured at 7 *halas (hala-saptakaṁ)* at Mulapatra.[43] The villages are unidentified. However, the different amounts of the land granted may be indicative of the fact that the availability of the land was not the same in every village. Moreover, the two land measurement units, viz., *hala* and *droṇa* mean 'a plough' and 'a grain measure'[44] and so the lands were possibly cultivable. In connection with the cultivable land it may be said that land was used for the cultivation of betel leaves. In this regard we may have some significant clues from a mid-11th century epigraphic record of another Chandra king Govindachandra (CE 1020-1055) from the village of Paikpara near the Betka village in the Dhaka district.[45] The record shows that the image of the lord Vāsudeva was donated by one Gaṅgadāsa and his caste was Bālajika. In connection with the caste name Bālajika, as we learn from Bhattasali, from the word Bālajika the class name Barai is derived. According to Bhattasali, the village from where the inscription was found inhabited by the cultivators of betel leaves from immemorial time. Possibly one of the ancestors of these betel leave planters caused the image to be installed *(sa-kārita)*.[46] At this point in view of the references to betelnut plantations in some epigraphs of Śrichandra[47] it may be assumed that the people had cultivated betel-nut plantations before the time of Govindachandra. Now, the valuable researches of B.N. Mukherjee, Ranabir Chakravarti, Suchandra Ghosh, Susmita Basu Majumdar and Sayantani Pal have enlightened us enough about the fact that early Bengal witnessed the use of coins and cowries and chūrṇis ("dust money") as mediums of exchange in economic transactions.[48] Keeping this in mind it may be assumed that the people had probably made the betel-nut plantations saleable. By selling the items some of them had acquired even the capacity, as our Gaṅgadāsa had, to cause an image to be installed. However, by the time the people might have made the betel-nut plantations selling items. For, we find the betel-nut and coconut plantations being referred to in terms of coins some years later in an epigraphic record of the Sena ruler Vijayasena[49] (CE 1096-1159). The inscription shows that the four *pāṭakas* of land with betel-nut and coconut trees including other resources were royally donated to a Brahmin. The land donated was situated in the village Ghāsambhogabhāṭṭavaḍā in the Khāḍi-*vishaya*.[50] The village name with the component *sambhoga* was probably a 'territorial unit'[51] according to the editor of the epigraph. Its economic potentials might have led to the donation of the land to the donee for his enjoyment. It is to be noted that Khāḍi was given the status of an administrative unit as a district *(vishaya)*. In other words the Sena king added this area to his kingdom. Along with this, three significant points are to be underlined.

Firstly, the 4-*pāṭaka* land granted was measured by the measuring rod of Samataṭa (South-eastern Bangladesh), another sub-region of early Bengal *(samataṭīyanalena pāṭakachatushṭaya)*.[52] In other words the measuring rod was in use in Samataṭa.[53] It may be observed that the measuring rod had its acceptability at the inter-sub-regional level and that is probably why it was officially used by the apex political authority in the Khāḍi district. At this point it must be noted that later the measuring rod that was used was known as *Śrī-vṛishabhaśaṁkaranala*[54] in the case of measuring land during the days of the Sena king Vallālasena (c. CE 1159-79). For, by the time it had come to be associated with the title of the king and so become, Ranabir Chakravarti says for the first time, a standard land measurement scale.[55] So far as the measuring rod in the case of land measurement was concerned, naturally, the *samataṭīyanala* was no longer used. Instead, even the measuring rod by which the land was measured in the locality was also royally approved as mentioned *tatra-tyadeśa-vyabahāra-nalena*[56] in the Tarpandighi copper-plate of the Sena king Lakshmaṇasena (CE 1179-1206). It may be indicative of making the rod distinctive from that of Samataṭa in the case of land measurement. Probably it became necessary to make the land measuring rod standard even according to the locality. This brings us to the second point.

The donated land, as the epigraph shows, yielded 200 *kapardaka-purāṇas* as an income *(kapardakapuraṇa-śatadvayotpattiḥ bhūmiriyaṁ)*.[57] On this statement the observation that may be made is that probably the amount stood for the revenue value of the land granted and it was crop-wise assessed interms of coins. That is probably why it became imperative for the royal authority to measure the land by using an officially approved standard measuring scale.

Thirdly, the income from the land was calculated in terms of kapardaka-purāṇas. With regard to this we learn from B.N. Mukherjee that one *pirāṇa* was equal to 1280 cowrie-shells in value.[58] Therefore the valuation of the land came to two lac fifty six thousand (2,56,000) cowrie-shells. Undoubtedly, the income from the land included a huge amount. Thus, the people appear to have used the geographical space of the Khāḍi land by making its crops priced items. Possibly the Khāḍi people continued the process of using the space in a more calculated way.

During the period of Lakshmaṇasena we find the use of smaller units of measurements in measuring land in Khāḍi-maṇḍala. The land granted included a plot of the residentially settled/marked rural space named Maṇḍalagrāma *(savāstuchihṇaḥ maṇḍalagrāmīyaḥ kiānapi-bhūbhāgaḥ)*.[59] The land was measured at 3 *bhū-droṇas*, 1 *khāḍikā*, 23 *tumānas*, and 2 and half *kākiṇīs*. It is to be noted that the land was not at all measured by using a *nala*. Rather it was measured interestingly according to a local pillar named Śrīmad-Ugramādhava. The pillar was marked (*Śrīmad-Ugramādhavapādīya-stambhāṅkita*) with the measurements 12 *aṅgulas*, 32 *hastas* (cubits), 1 *hasta* and 1 *unmāna*. Understandably, the pillar was used as a standard local scale for the measurement of land in Khāḍi maṇḍala. It is also to be noted that this scale was approved by the royal authority. For, the royally granted land was measured by using this local scale. Further, the plot was donated to the priest Kṛishṇādharadēvaśarman who was in charge of the propitiatory rites and situated in the human settlements also chiefly of the priests in charge of propitiatory rituals (*Śāntyāgārika*).[60] It is important to note that the land donation was made in the village which was situated in a *chaturaka* settlement in the Khāḍi maṇḍala (*Khāḍimaṇḍale Kāntallapurachaturake*). It was bordered by a water channel on the south. In other words the donated plot was open to water connection. The record shows that the annual yield from the land was 50 *purāṇas (samvatsareṇa pañchaśatpurānotpattika)*.[61] Once again the income was calculated in terms of cash. It is to be noted that the donation was made by taking into account the importance of the geographical location of the land. Thus the space in the rural settlement was organised in a conscious manner so as to use it as a source of annual income in cash. The plot was made a public place and accessible to others also. Understandably the place thus made out of the space was invested with a justification to come to it. The insightful analysis by Ranabir Chakravarti of *Chaturaka* settlements mentioned in the Govindapur copper-plate of Lakshmaṇasena and the Calcutta Sahitya Parishat Copper-plate of Viśvarūpasena (CE 1206-25) has enlightened us about the emergence of 'middle-tier semi-urban settlements in terms of its fluvial resources' in early Bengal.[62] This is certainly a highly significant fact about which Ranabir Chakravarti for the first time has made us aware in the socio-economic history of early Bengal known so far. In the Calcutta Sahitya Parishat copper-plate it is very clear that humans organised the geographical space so as to settle in the navigable areas of Vaṅga. Thus we have seven rural settlements namely Rāmasiddhi-Pāṭaka, Vinayatilaka, Ajikulāpāṭaka etc. from the plate. We find that totally eleven plots of land measuring 336 and half *unmānas* were donated. Of these, two plots were located in the navigable part of Vaṅga. The rest nine plots were donated in the three *chaturaka* settlements namely Navasaṁgraha-*chaturaka,* Lauhaṇḍā-*chaturaka* and Urā-*chaturaka* and these were accessible to the water resources of the Vaṅga-Vaṅgāla sub-region of early Bengal.[63] Now in these settlements the lands were measured by using small land measuring unit called *udāna* or *unmāna* and thus provided understandably for the production of betel-nuts and other things. Particularly, lands were also arranged for the seven betel-nut plantations.[64] Among the villages in which the lands were measured we see that three villages were attached with *pāṭaka* such as Rāmasiddhi-Pāṭaka, Ajikulāpāṭaka and Ghāgarakāṭṭi-pāṭaka as mentioned in the Calcutta Sāhitya Parishat Copper-plate.[65] To note, the word pāṭaka was associated with the village or human settlement. The word pāṭaka here signifies a part of the village.[66] We find that Ajikulāpāṭaka was located in Navasaṁgraha-*chaturaka.* Ghāgarakāṭṭi-pāṭaka was situated in Ura-*chaturaka.* The village Deulhasti in which also land was donated was located in a *chaturaka* named Lauhaṇḍā. The plate shows that the income from the lands as revenue value in terms of cash amounted to 500 *purāṇ*as in total which included understandably also the cultivation of the coconut and betel nut plantations[67] and other things in the navigable areas of the Khāḍi region. In view of such income in terms of revenue it may be assumed that the people commercially utilized the certain portions and its products of the land they had settled in the riverine Khāḍi area. The assumption is supported by the clear reference to the price of the betel nut plantations *(guvākamūlya-varajāyasameta).*[68] It therefore appears that the lands were calculated and measured by small unit in view of their locational importance in terms of economic transactions. It may be noted that these lands had become valuable in terms of annually yielding cash before they were donated. That is probably why the act of donation was done by using small land measurement unit in these areas. Because these settlements recorded as *chaturaka* were, according to Chakravarti, 'middle-tier semi-urban settlements in terms of its fluvial resources'.[69]

At this point it should be noted that the calculation of the income as revenue from the land is now known to have come in practice long before the Senas. According to Arlo

Griffiths, from a recent copper-plate inscription of the ruler named Pradyumnabandhu from Puṇḍravardhana, who ruled in between CE 550 and 650,[70] we learn that there were additional taxes *(uparikara)* in terms of 45 *kārshāpaṇas* from the village named Mastakaśvabhra for the 'coming years' *(grāmasyoparikarā bhāvyaṁvarshiṇa pañchachatvāriṁśad kārshapaṇā)*.[71] The price of the village was a thousand *chūrṇikās (grāmamūlyam chūrṇika sahasraṁ)*.[72] It is to be noted that the amount of the revenue included also the citrus plants[73] of the village. Significantly, after a long time again in the case of the Senas we find that the revenues came from a certain amount of land together with its products of the village. Now, the question is why did the people make their land products selling items during the Sena period? The answer may be looked for in the trading activities of the people of early Bengal from the earlier days.

In the light of epigraphic evidences, numismatic data, field archaeological artefacts and textual data recently we have valuable scholarly insights from Ranabir Chakravarti about the participation of early Bengal in overland and maritime trading activities from the second century BCE onwards.[74] We are also provided with the wealth of epigraphic evidences from Kharoshṭī and Kharoshtī-Brāhmī inscriptions from different sites like Chandraketugarh etc. of the sub-region of Vaṅga of early Bengal.[75] We have seals and sealings showing watercrafts, a horse on the watercraft, a single masted watercraft with the bow and stem and an oar and many other objects of immense significance. We learn from B.N. Mukherjee that the rich merchants of the region dealt in rice and the horse. Mukherjee has also attracted our attention to a ship owner named *"dvijanma"* who might have been a son of Bengal. He has also referred to the discovery of a large number of copper coins of low valuation from this region. These coins, according to him, were used by the common people in their daily transactions.[76] The insightful analysis by Ranabir Chakravarti of these Kharoshṭī and Kharoshṭī-Brāhmī documents enlightens us about maritime trading activities in the Bengal coast during the early Christian era.[77] Following a 5th century stoner inscription of Budhagupta carrying the name *mahānāvikasya* meaning the 'captain of *mahānavi*'[78] and the archaeological excavations carried out at Rājbāḍiḍāṅgā,[79] Murshidabad. West Bengal we come to know of the shipping contacts of the Bengal coast with the Malay peninsula.[80] These artifactual evidences lead us to assume that the people of this region had by the fifth century CE experienced trading contacts with the outside world.

On the other hand, we learn from B.N. Mukherjee that the vast region of "the western and central sectors of Eastern India" covering Vaṅga, Vaṅgāla and Harikela including Samataṭa witnessed flourishing trading activities during the period from the mid-8th to the 13th centuries.[81] Ranabir Chakravarti has shown that a good number of political powers like the sixth century ruler Gopachandra, Śaśāṅka (early 7th century), Khaḍgas (7th century), Rātas (7th century), Pālas (mid-8th to 13th centuries). Chandras (9th to mid-11th centuries) felt 'the pull towards' the coastal areas of early Bengal.[82] These powers seem to have been "for the love of gain".[83] Suchandra Ghosh has drawn our attention to the fact that Samataṭa and Harikela had hinterland and overseas contacts during the early medieval period.[84]

In this historical context of contacts both overland and maritime, we like to situate the Rākshaskhāli copper-plate of a twelfth century local ruler named Ḍommaṇapāla.[85] According to the plate, there was probably a rural market *(haṭāka)* at the 'doors' *(dvāra)* through which the Ganges enters the Bay of Bengal. Thus, the name of the market has been recorded as Dvārahaṭāka in the inscription. The market was possibly in the Sāgar-saṅgam area.[86] Naturally it could be approached through the water channels noted above including also the village boundary rivers *(nadīsīmā)* as mentioned in the Calcutta Sahitya Parishat Copper Plate.[87] The market might have served the purpose of the people of the region under discussion.

Following these evidences as well as scholarly insights we would like to suggest that the people of the Khāḍi area of the early Bengal coast might have felt 'the pull towards'[88] making their coconut and betel-nut crops selling items for gain as supported by the epigraphic references to the annual income from the land in cash.

Thus, they have not only prepared, but also developed visceral relationship with and felt for, the Khāḍi land that they had defined/sensed through their activities. It is natural that humans have also sought success in their worldly, particularly economic activities. At the same time they have also sought to leave behind the traces of their existence in the world in different forms. The Khāḍi people were no exception to this. With regard to this they have expressed their feeling for the active engagement with, the landscape as much in economic way as in a range of cultural ways. Our attention has also been drawn to the traces of the past human activities at different sites like Tilpi and Dosa, Kankandighi, Sarberia, Kashinagar, Dakkhiṇ Barasāt, Chakratīrtha, Barashi, Boral, Atghara and many others, to mention a few in the Bengal coast.[89] They have also encoded their feelings and experiences in words and cultural forms.[90] We find the name Khāḍi to have survived still in the village name Khari in the South 24 Parganạs district of West Bengal. We have several artefacts from different parts of the villages Khari, Chatrabhog and adjacent areas. These have been found at the time of excavating a pond or a residential building foundation. Thanks to Mr. Devi Shankar Midya, the Director of the Sundarban Archaeological Research Centre, South 24 Parganas, whose collection of several valuable artefacts from the field certainly makes us aware of the human cultural achievements in sensing the Khāḍi region. Thus, we have one sandstone image of the snake-hooded goddess, one ten-handed *Mahishamardinī* image, three stone images of Vishṇu, a Garuḍa pillar, one black stone image of Tārā (now in the Ashutosh Museum, University of Calcutta), bricks decorated with auspicious symbols (fig. 2). lotus (fig. 3) etc. terracotta lotus (fig. 4), elephant-headed incense burner, bowls with lids (fig. 5), terracotta objects of offering, yarn-making spindle, terracotta images of Lakshmī and Sarasvatī (fig. 6), ring wells, melting pots (fig. 7), amphorae (fig. 8), agate stone beads (fig. 9) terracotta *yakshiṇī* image fragments, a *chaturmātṛikā* panel (fig. 10), a touchstone-made plaque (5 cm by 4.5 cm) with a *Bhairavī* image (fig. 11) carrying the inscription *bhairavī* and many other artefacts.[91] It is perhaps difficult to set these visuals merely as surface finds in the context of understanding the making of Khāḍi as a place of historical importance. However, humans have occupied, modified and characterised the geographical space of Khāḍi. It appears that the people have occupied the landscape of the early Bengal coast for a long time from the pre-Christian days to the early medieval times.[92] At this point on the artefacts it may be noted that an archaeological site is not only characterised by the traces of the past human activities, but also contains the 'detectable traces'[93] of their past activities. There are possibilities of having more visual remains of the past human activities in addition to what we have got so far from the area under discussion. Through their activities and achievements they have sensed their settled land and invested it with the meaning that they had perceived through the ages. They appear to have 'constructed'[94] and situated the Khāḍi land as a meaningful place in the history of early Bengal. In this way they have communicated to others their sense and meaning about the land through their activities related to space organization[95] and visible achievements. These things provide significant indications towards how the people had thought, what religious faiths they had developed, believed and valued, what they had desired, and how they had defined the region by making things in need of life in connection with their interactions with the surrounding conditions. So the things they had made are the visible embodiment of their emotions and perceptions about their regional society.[96] It may be how they had seen[97] their surrounding world they had lived in. It appears that they have organized the creeks and canals-studded with geographical space so as to suit their different purposes.

Concluding Remarks

The discussion so far drives home the fact that people have socially constructed the Khāḍi region by creating, having and possessing[98] their necessary things. We find that they have produced artefacts of utilitarian value[99] in daily life. This is how they have collectively, individually as well as locally attached themselves to the region through the meanings they had perceived. Through their activities they have developed the place like a 'text'.[100] So, it is possible to understand the meaning of this 'text' through an interdisciplinary approach involving Geography, Archaeology and History as they are complementary to one another. This may be successfully done by understanding how the people relate their things to places through time.

Notes and References

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SALIM ALI: THE BIRD MAN OF INDIA AND THE BIRD SANCTUARIES NAMED AFTER HIM

Charushila B. Chandanshive and Swapna H. Samel

India is one of the mega biodiversity centres in the world. According to one research India along with 17 other diversely rich countries is a home to about 60-70l of the world's biodiversity.[1] The wildlife of India is a mix of species of diverse origin, which include different types of mammals, amphibians, insects, plants and birds. However, from the last two centuries it is evident that due to variety of reasons its rich natural heritage status is continuously degrading. Therefore, wildlife management is always essential to preserve this biodiversity and to protect rare and threatened species of the country.[2] The biggest attempt made for wildlife conservation by human being was the idea of protected areas including wildlife preserves of all kinds such as sanctuaries, national parks and other protected habitats.[3] India's rich and diverse wildlife is also preserved in numerous national parks and wildlife sanctuaries across the country.[4]

India has a long history regarding wildlife conservation. It is the result of growing awareness regarding restoration of serious environmental damage caused on nature by human being. According to Kautilya's Arthaśāstras certain forests with game beasts open to all were specially protected. Such forests were called 'Abhayaraṇyas' and can be considered forerunners of the national parks of the modern era.[5]

There is a worldwide tradition to name some places after certain great people to commemorate the work done by them e.g. John F.Kennedy International Airport in New York, Chhatrapati Shivaji Maharaj Terminus, Mumbai, etc. here in this paper an attempt is made to discuss a short review of work of the well-know ornithologist Dr. Salim Ali and how it became the circumstances to be named as an identity to two prominent bird reserves of our country.

A bird reserve (also called ornithological reserve) is a wildlife refuge designed to protect bird species. Like other wildlife refuges, the main goal of such reserve is to prevent species from becoming endangered or extinct. Bird species in a reserve are protected from hunting and habitat destruction and accordingly provide excellent locations for bird watching. Normally such reserves are under the care of non-profit organisations and governmental institutions.[6]

Prior to British period, the forests along with its resources including wildlife were under the possession of local rulers or kings or the landholder such as *jahangirdars* and *nowabs* of that land. Once the commercial usefulness of the forests became evident, the colonial rulers established state property rights over the forests in the year 1860.[7] Many of the wildlife preserves were set up prior to independence in British India and in Princely states. These sanctuaries and gave reserves were formed by notifications of state governments without any legislative binding, the known examples among them are Vedanthangal in Tamilnadu, Bandipur in Karnataka and Corbett National Park in Uttarpradesh. The first protected habitat created by legislative measure was the Hailey National Park under the United Provinces National Park Act, 1935.[8] It was later on renamed as Jim Corbett National Park after Jim Corbett who was a key figure behind the establishment of this park.

After Independence, the Indian Board for Wild Life (IBWL) was set up in 1952 and on IBWL's recommendation, various state governments set up Wild Life Advisory Boards.

A major credit for this environmental awareness in a newly forming republic country like India can only be attributed to the compassionate and persistent efforts of Dr. Salim Ali.

Salim Moizuddin Abdul Ali (12 November 1896 - 20 June 1987) was an Indian ornithologist and naturalist.[9] He spent most of his life travelling throughout the India, searching for and studying birds. He was instrumental in popularising birdwatching and triggering an interest in the birds of India through his writings. He was active in the conservation movement in India and materialised his ties with the former Prime Ministers Jawaharlal Nehru and Indira Gandhi in framing different conservation projects in this regard,. He was influential in getting the Keoladeo National Park declared as a protected area and in saving the pristine Silent Valley in Kerala. He also persuaded Indira Gandhi to reject the permission sought for falconry expeditions by Arab sheikhs targetting the Houbara Bustards in Rajasthan.

Even before independence, he was considered so much authoritative figure in bird study that he was invited many times by princely states to survey birds and relative ecology of their states. In this concern, along with several states of British India, he visited places like the states of Hyderabad (1931-32), Travancore and Cochin (1933), Central India covering Bhopal, Gwalior, Indore, and Dhar (1938), Mysore (1939-40), Kutch (1943-44), and Gujarat (1944-1948). He culminated this research in publication of books of birds of these states. This series included *The Birds of Travancore and Cochin* in 1953, which is revised and renamed as *Birds of Kerala* in 1968.[10]

Salim Ali's writings and his practical and political efforts created a base for bird study and popularised ornithology in India. Prior to him, many British field workers and ornithologists had done tremendous scientific, taxonomical and even conservational work in the field of wildlife and birds. Nevertheless, Salim Ali's work is unprecedented because it was framed keeping in view the future independent and Republic India. Hence, he is rightfully known as the 'Birdman of India' and has been awarded with 'Padmabhushan' and 'Padmavibhushan' for his iconic work in the field of ornithology. Along with this, he enjoyed a love of Indian people. Several species of birds, two bird sanctuaries ad two institutions are named after him. Among these, the two bird sanctuaries that are the subject of my paper are Dr. Salim Ali Bird Sanctuary, Goa and Salim Ali Bird Sanctuary, Thattekad, Kerala.

Dr. Salim Ali Bird Sanctuary, Goa is an estuarine mangrove swamp located in Goa. The sanctuary is a part of Chorao Island, which has natural forests as well as area under agriculture and aquaculture. The sanctuary has been selected as a pilot site for implementing the Coastal Marine Protected Area (CMPA) Project to strengthen conservational efforts and sustainable use of biodiversity.[11]

Salim Ali Bird Sanctuary, commonly known as Thattekad Sanctuary is located in the Kothamangalam Taluk of Ernakulam district on the northern bank of the Periyar River. As stated earlier, Salim Ali visited states of Travancore and Cochin in 1933 and *The Birds of Travancore and Cochin* was published in 1953. In this book Ali has given a thorough report of the birds and their relative ecology covering the area which can be stated as today's Kerala state. This book has a reference stating Thattekad 'as the richest bird habitat on peninsular India'. This reference is strictly claimed as the conception behind emergence of this sanctuary and became the first sanctuary in Kerala.

There are many bird sanctuaries worldwide. Some are separate bird reserves or some provide safe shelter to birds in a wildlife sanctuary itself. These sanctuaries are mostly named according to particular name of that place or some special environmental feature of the place like nearby river, mountain, etc. There are also some references to individual's name attributed to such environmentally marked place. In Western Baffin Island of Canada, there is Dewey Soper Migratory Bird Sanctuary. This place is named in honour of zoologist J. Dewey Soper. The place was actually private property owned by Dewey Soper and after word converted into a sanctuary.[12] Another Harry Gibbons Migratory Bird Sanctuary also located in Canada in Nunavut region is named after famous guide and interpreter who assisted many scientists who worked in that area. Comparing the ground for place name attribution in both these cases, it is very evident that the horizon of Salim Ali's accomplishment regarding Indian ornithology is much wider. So, he is appropriately referred to 'father of Indian Ornithology' and lovingly attributed as place name to two prominent bird sanctuaries to make their name more meaningful.

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CULTURAL ETHNOGRAPHY OF REDDYS OF GUNTUR DISTRICT OF ANDHRA PRADESH : A STUDY

Chandra Sekhar Tadiboina

Cultural Ethnography has got a wide meaning and includes the comparative study of the cultural characteristics of the race and the people. It includes the *gōtras,* religion, caste, profession, designation and the nativity of the persons mentioned.

The scope of the subject is vast and hence the paper is restricted to the study of the surnames and *gōtras* of Reddy community of Guntur District of Andhra Pradesh in order to facilitate an understanding of the cultural characteristics that contribute to the cultural history of Andhra Pradesh in general and Guntur district in particular. However a close study of surnames and *gōtras* often reveal various facets of the culture of a given region. Like the study of place names the study of surnames is equally rewarding.

In this paper an attempt has been made to analyze and synthesize to reveal the significance of surnames and *gōtras* of *Reḍḍys* of Guntur district, Andhra Pradesh. *Reddy* is a caste that originated in India, predominantly settled in Andhra Pradesh and Telaṅgāṇa. They are classified as a forward caste. The origin of the Reddy has been linked to the Rāshṭrakūṭas, although opinions vary. At one time they were a warrior caste and later became feudal overlords and peasant proprietors.[1&2] Historically they have been the land-owning aristocracy of the villages.[3] Traditionally, they were a diverse community of merchants and cultivators.[4] Their prowess as rulers and warriors is well documented in Telugu history.[5] The Reddy dynasty (1325-1448 C.E.) ruled the coastal and central Āndhra for over hundred years.

"The caste Reddy is the pastoral caste in Guntur district. In fact, the forward caste Reddys differ in their *gōtras,* surnames, and cultures

TABLE OF SURNAMES AND GOTRAS

Sl.No.	Surnames	*Gōtras*
1	Kandati	Aadapala
2	Pocha	Aavula
3	Pundru	Anamthula
4	Gangavarapu	Arikala
5	Gurrala	Arumarlu
6	Mutyalagani	Athirajulu
7	Doddi	Battagala
8	Kompalli, kokkonda	Bebedi
9	Chintha	Chakrapala
10	Gudisha	Chamanchi
11	Thathireddy	Chandrutla
12	Challa	Chapaala
13	Perala	Chekramaru
14	Kammeta	Chekrunolla
15	Guda	Chekrunooru

Sl.No.	Surnames	*Gōtras*
16	Mandati	Cherukunolla
17	Kattaa	Cherukunolla
18	Thummuru	Cherukunolla
19	Pallamla	Cherukunolla
20	Donda	Cherukunolla
21	Danda	Cherukunolla
22	Cheemarla	Cherukunolla
23	Gurram, Gurrala	Cherukunolla
24	Bandari	Cherukupalla
25	Bhavanam	Dasapala
26	Thammatam	Dhanamkolla
27	Mandalla	Earutla
28	Jonnala	Earuvaka
29	Thalakona	Gorantla
30	Gujjula	Gotinolla
31	Nune	Govu
32	Chimmula	Gudugula
33	Govindu	Guntukulollu
34	Nalla	Guruvella
35	Yelavarthi	Kalivikunti
36	Kamireddy	Kamolla
37	Boddu	Kamolla
38	Badam	Kamolla

Sl.No.	Surnames	*Gōtras*
39	Gunapati	Kamolla
40	Bommu	Kancharla
41	Devarinti	Kanugachettu
42	Sepuramu	Karikapula
43	lingadenne	kasturi
44	Buchireddy	Kavilla
45	nangakala	Kayala
46	Karnati	Kodigolla
47	Thadiparthi	Kojalla
48	Eerlapalli	Kolinolla
49	Maryala	Konala
50	Janamolla	Kovunolla
51	Vinthaa	kunjerla
52	Budalla	Madanolla
53	Peesarisapuram	Masireddy
54	Koduru	Midimala
55	Koppula	Mudatla
56	Mudireddy	Mudinolla
57	Lamkala	Mudinolla
58	Vupparapalli	Mudinolla
59	Gannula	Mudinolla
60	Marreddy	Mudinolla
61	Munnamgi	Mudinolla

Sl.No.	Surnames	Gōtras
62	Guntaka	Mudinolla
63	Kolli	Mudinolla
64	Reddybathula	Mudinolla
65	Dondireddy	Mudinolla
66	Gaade	Mudinolla/Venigalla
67	Burramukku	Mudinolla, pamidipalla
68	Kottha	Mudunolla
69	Duggamapudi	Mudutla
70	Pannala	Muskunolla
71	Beeram	Nagolla
72	Yalaala	Nandi
73	Gajjala	Nanukolla
74	Mudaalla	Noorella
75	Panyala	Oppalla
76	Budidapadu	Padinolla
77	Beerudavolu	Pagadala
78	Yarri	Pagadala
79	Biradavolu	Pagadala
80	Pulla	Pagidipala
81	Basireddy	Palakalolla
82	Meraa	Palapuri
83	Gogula	Paletla

Sl.No.	Surnames	*Gōtras*
84	Konda	Palletla, Kolletla, Vulletla
85	Devula	Palli yeddenolla
86	Syamala	Pallutla
87	Immareddy	Palolla
88	Thiyyagura	Pamidipalla
89	Mallepalli	Panulla
90	Yarava	Papagolla
91	Kondumadugula	Paretla
92	Beemireddy	Parisala
93	Theegolla	Pasupu
94	Kypu	Pasupuleti
95	Pendli	Pasupunolla
96	Nagireddy	Pasupunooru
97	Vattijonnala	Pavunolla
98	mavuri	Penumunolla
99	pulagam	pesaratla
100	Mothakatla	Pillutla
101	Kasu	Pillutla
102	Senagala	Podinolla
103	Yenugu	Pogundla, Pogunolla
104	Annapureddy	Pogunolla
105	Baddigam	Pogunolla
106	Kamdadi	Pogunolla

Sl.No.	Surnames	*Gōtras*
107	Gosula	Ponnaganti aaku
108	Konda	Punasila
109	Dagulagadda	Puppalla
110	Seelam	Putnalla
111	Yeddula	Putnilla
112	thodigalla	pydinolla
113	chinthireddy	pydipala
114	jitta	pydipala
115	Kekutla	Raapolla
116	Golla	Ragikula
117	Chinthala	Ratnakula
118	Yallampati	Ravipalla
119	bowli	Recherla
120	Kamireddy	Reginolla
121	donthireddy	Repalle, yennolla
122	Kamireddy	Rypaala
123	Nallamolu	Shankunolla
124	Vuyyuru	Shobanolla, subbanolla
125	vajrala	Sivaleela
126	Eeda	Sunnolla, chunnolla
127	Eemani	Vallabharedla
128	Rachamallu	Vedikayalu
129	Chayekam	Vedunolla

Sl.No.	Surnames	*Gōtras*
130	Sanikommu	Veliserla
131	Thigireddy	Vemana
132	Thigireddy	Vemana
133	Karumuri	Venigalla
134	Bongunoori	Vennolla
135	Maddula	Vepalla
136	Gudibandi	Veyyinolla
137	Bogaala	Vudagolla
138	Koppula	Vullutla
139	sama	vuppaneella
140	vampugudem	vuppaneella
141	Baanaaram	Vuppapalla
142	baakaram	Vuppapalla
143	Billapati	Vuppunolla
144	narraa	vutthamula
145	Kowkutla	Yadireddy
146	Konathala	Yallapu
147	Kokkonda	Yedanolla
148	Kallam	Yellapathi
149	Aarkoti	Yemlolla
150	Daripalli	Yenapatla
151	Vemulapati	Yennola

A close examination of the above surnames and *gōtra* reveal that they are from pastoral profession and local dialect i.e. *(dēśi)* words. No brahmanical or Sanskṛit influence on their surnames is evident. Majority of the surnames except a few are after place names that are referred to in ancient and medieval records. Some modern place names in the present Andhra Pradesh and Telangana state read in surnames.

It is interesting to note that a close examination of surnames mentioned in the above table shows majority of surnames and *gōtras* are indicative of agrarian and allied industries. Majority of the surnames are place names. Many of these place names are found in Guntur district was today. Some surnames are also personal names. This is because the family adopted a persons name who was considered an important person's in the society either by profession or by social status. The forward Reddy caste has many sub-divisions, of the following are a few examples by Motati Reddy, Pedakanti Reddy, Pokanati Reddy, Pakanati Reddy, Panta Reddy, and Velanati Reddy. Interesting to note that inter sub-sect marriages are not allowed.

Hence, it can be concluded that their contribution to socio-economic life and culture of Andhra Pradesh in general and the Guntur district in particular is immense and it requires a further study with the help of social Anthropologists.

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A TULU PLACE NAME BEYOND TULU-NĀḌU AND ITS CULTURAL SIGNIFICANCE

Kunhikannan Kakkanath

Tulu-nāḍu comprises the districts of Udupi, Dakshina Karnataka and Kasaragod Taluk in Kerala upto Chandragiri River. The name Tulu-nāḍu has been in vogue from the early centuries of CE.

There is a near consensus that the name Tulu-nāḍu was derived from Tulu Language though there may be some other versions. Scholars like P. Guru Raja Bhat had pointed out that Tulu speaking people are found only to the south of the river Suvarṇa and to the North of the river. No trace of the language could be seen.

But in North Kerala to the South of the river Chandragiri there are many places bearing Tulu names though not as large as a Kasaragod Taluk. Names having suffixes like adukkam, poil are common in the hinterlands. Tuluchery is a place in the heart of Kanhangad Town. Tuluvanūr is a place near Payyanūr. Tuluvanam or Manjadukkam is a place nestling in the mountain terrains near Panathūr. All the place names reveal the existence of the settlement of Tulu speaking people there once upon a time.

For want of space, my humble attempt is to explore the cultural significance of only one place name, Eduvingal, There are many Eduvingals in Kasaragod District as well as in Kannur District. *Edu* in Tulu means Target and the suffix *ingal* suggest a holy place. Edus are earthern mounds semicircular in shape about fifteen feet in height and Twenty to Thirty feet in length. New Edus are found damaged or in ruins and many have been disappeared. Still some are preserved for performing ritual once in a year. Such Edu's are found in Pilicode, Cheruvathur, Rayaramangala, Trikaripur, Kottachery, Melparamba, etc. Still recently competitions in archery were conducted as a ritual in the Malayalam month of Chingom (September). Bows were made out of bamboo. Tender Coconut leaf are given to Malayar (A Theyyam Performing tribe) and arrows are made out of the ribs of Coconut leaves. The competition are held from the star day Atham. In the beginning days Arecanut is hung in front of Edu as target and a days pass by the Arecanut is to be shifted from one side to the middle. On the last day the kernel of the Coconut is hung as a target. People from different parts take part to show their skill in archery.

In olden days Edu was used as a training place for archers who formed a separate division of the parttime army of the kings and the fuedal chieftains. People from the community of Thiyas or who were coconut tree climbers and toddy tappers who were master archers were called *Villavas* or bowmen.

The Ālūpa Kings of Tulu-nāḍu who had ruled their kingdom from Barkur and Mangalore were under constant threat and attack from the Karnataka kings from the North. They used to seek the help of Kolathiri kings of Chirakkal and Raja of Nileshwar. Some of the Villavas who were sent to Ālūpa kingdom had chosen to settle in Tulu-nāḍu permanently and they came to be known as Billavas in Tulu language. Their places of worship were known as Thanas in Tulu Nadu from Ullal to Kallyanpūr. Many Thānams formed a Kootam and at Kudroli in Mangalore there was a Kūṭakalam (Kootakazhakam) which acted as an apex body which controlled and supervised all Thanams and Kootams and settled all disputes.

Ottakolam or Single Theyyatam is performed every year in front of some Edus. Burning embers in the shape of a pyramid are erected and the Theyyam makes a fire baths by sitting and rolling on it which is an awe inspiring spectacle. The ritual started as a part of agrarian practice to please the Gods and protect the crops near the vast paddy fields.

Some people attribute deity's dance performed in front of Edu is of the incarnation of Narasimha. There is every reason to believe that Narasimha cult came to this part of North Kerala from Tulu Nadu some ten centuries ago. The inscriptions on the sanctum sanctorum of Narayan Kannur temple at Ramanthali near Payyanur stater that it was built by the Tulu King Kuntha Āḷupa Arasa in 1068 proves that Tulu-Kerala relations spans thousands of years. Narayan Kannur means Narasimha Vishṇu gṛiham.

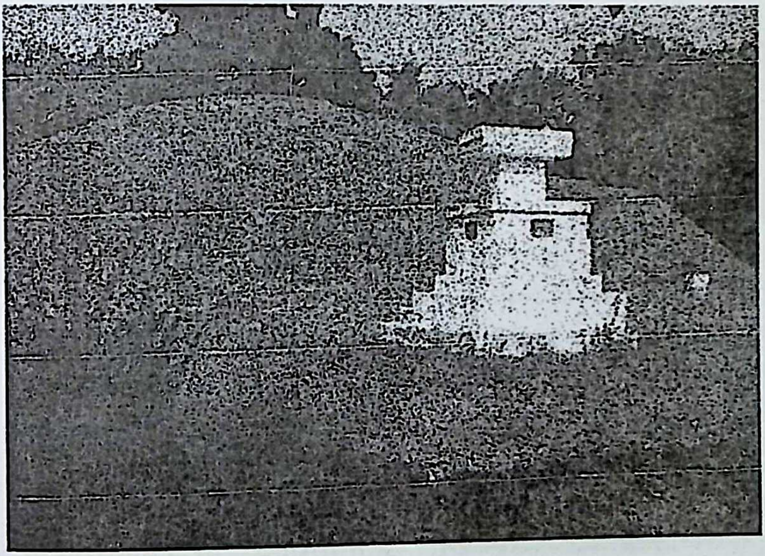
There is a legend behind the Theyyam Vishṇu Mūrti which is related to Tulu-nāḍu. Palanthai Kannan, a servant boy who belonged to low ranking Thiya caste of a Nair landlord at Nileshwar had fallen in love with the niece of the landlord ran away to Maṅgalūru to save his life when the landlord came to know about this. Kannan stayed at a billava house at Jeppu in Maṅgalūru. The grandma of that house was a devotee of lord Narasimha and Kannan assisted her in Pūjas and other household activities. After some twelve years Kannan returned to his native place. But he was brutally murdered by the landlord. There was an under current of revolt among the masses and as a way out Kannans spirit was considered to be a part of Lord Narasimha and a new form of Theyyam, Lord Narasimha as Vishnumūrthi was introduced. Vishṇu Mūrthi Theyyan became the Kuladeṿata of all the communities in no time. The Thottam or the song sung along with the performance of Theyyam narrates the journey Kannan from Mangalur to Nileshwar and all the places he traversed and the names of the rivers he crossed are a vivid account of the old place names. From the Thottam the period of Palanthai Kannan can be ascribed to late Nineteenth century.

In fact that the cult of Theyyam itself was borrowed from the Bhūtha worship of Tulu people. Many art of Tulu Theyyams. Kalkuta - Kallurutti, Korathi, Jurnathi, Raktheswari, Panchuruli, etc came from Tulu-nāḍu to this part of Kerala. Games such as Kady, Kembala (Buffalo race), Cock fights also came from Tulu-nāḍu. Tulu garady or Kalari was much sought after by the warriors of Kerala for higher leaning and training.

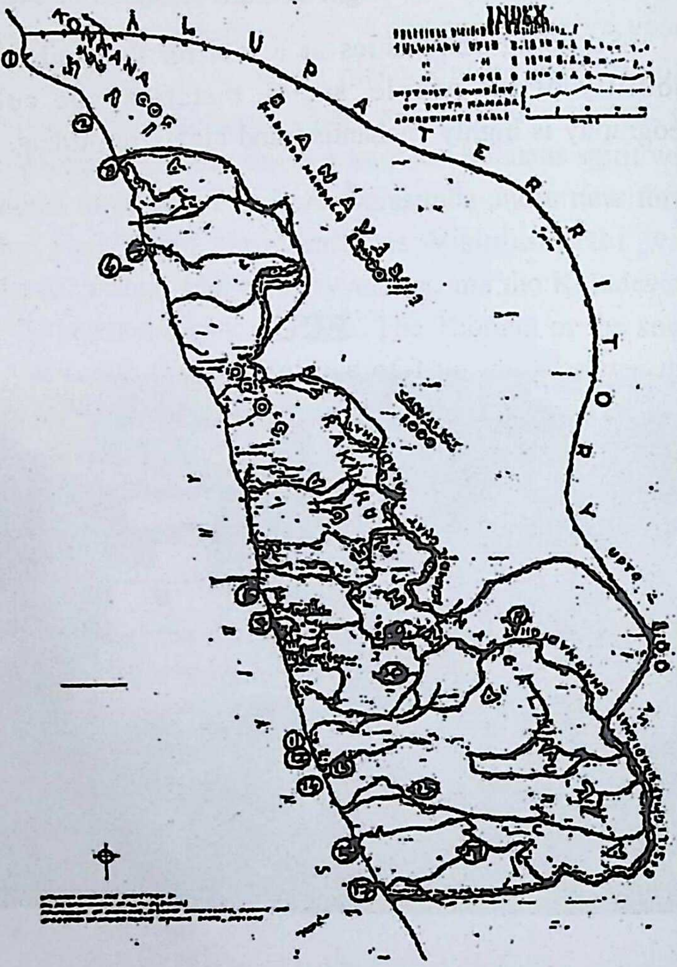
So the culture transcends all barriers natural and physical and permeats to the hearts of people. So it can be called a cultural osmosis which travels from the stronger to the weaker. The give and take of the values and the practices enrich both. The matrilineal succession system was prevalent once in Kerala had its origin in Tulu Nadu.

So using onomastics as a tool for the study of the mobility of the people, social, historical and cultural geography is highly enchanting and highly rewarding.

EDU



TULU NADU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IDENTIFICATION OF PLACE NAMES OF KOṆḌAVĪṬI RĀJYA OF VIJAYANAGARA PERIOD

G. Ramakrishna

Koṇḍavīḍu-rājya, the region which roughly corresponded to the present Guntur district and northern parts of Prakasam district had played a significant role in the history of medieval Āndhradēśa. Politically and geographically this region had its own importance. Koṇḍavīḍu was the capital of Reḍḍi dynasty for nearly 100 years. Later it was a part of Vijayanagara empire.

In this paper an attempt has been made to identify the place names that he referred to in the inscriptions with modern place names and demarcate the extent of Koṇḍavīḍu-rājya during the Vijayanagara period.

From a close examination of the inscriptions, we come to know that Koṇḍavīḍu-rājya had no significant history in Vijayanagara empire before the ascendancy of Śrīkṛishṇadēvarāya. Koṇḍavīḍu-rājya was created during the time of Kṛishṇadēvarāya when his minister Sāḷuva Timma captured it in the course of the eastern expedition.

For the purpose of administration this *rājya* was sub-divided. Among the sub-division of this rājya, those mentioned in inscriptions are Ammanabrōlu-sīma,[1] Koṇḍavīṭi-sīma,[2] Vinukoṇḍa-sīmá,[3] Addaṅki-sīma[4] Kētavarman-sīma, Nāgārjunakoṇḍa-sīma, Kōṭabhūmi-sīma, Taṅgeḍa-sīma and Bellamkoṇḍa-sīma.[5] From the inscriptions we come to known that Dēvarapumgōṭa-sthaḷa and Mēdūri-sthaḷa in Koṇḍapalli sīma.[6]

The place names mentioned in the inscriptions, as constituents of the above referred subdivisions can be identified with the modern day names in the following table. It is possible to identify the geographical extent of this Koṇḍavīḍu-rājya. In the following tabular form the place names referred to in the inscriptions of this division and their present form is given. It is interesting to note that certain inscriptional place names are not found in the modern map. It may be due to either changes in their names or total physical disappearance in due course of time due to several reasons.

On the basis of the identification and their location of the below mentioned places it can be said that the Koṇḍavīḍu-rājya during Vijayanagara period spread over the whole of present Guntur district upto the river Kṛishṇā in the north and a portion of Krishṇa district in the north east and the northern half of Prakasam district.

Notes and References

1. *NDI,* Vol. II, Om. 46.
2. *SII,* Vol. IV, No. 789.
3. *Ibid.,* No. 981.
4. *NDI,* Vol. I, Da. 53.
5. *SII,* Vol. IV, No. 981.
6. *Ibid.*

Identification of Koṇḍavīḍu-rājya

Sl. No.	Reference	Findspot of the Ins.	Issued king & date	Administrative division	Village names	Modern names of village find ins.
1	NDI, II, Om. 56	Gonugumta Ongole Talu, Prakasam dist.	Kṛishṇadēvarāya, 1510 A.D.	Ammanabrōlu-sīma	1. Gonugumta	1. Gonugunta
2	SII, XVI, No. 54	Vijayawada Taluk, Krishna dist.	Kṛishṇadēvarāya, 1516 A.D.		1. Koṇḍapalli	1. Kondapalli
3	SII, IV, No. 997	Srikakulam, Devi Taluk, Krishna dist.	Kṛishṇadēvarāya, 1518 A.D.		1. Sadrarapurāḍu 2. Yalamartipāḍu	
4	SII, IV, No. 789	Vijayawada Taluk, Krishna dist.	Kṛishṇadēvarāya, 1518 A.D.	Koṇḍavīti-sīma	1. Bommahaḷḷi 2. Simgavaram 3. Ahobilam 4. Kommavaram	

Sl. No.	Reference	Findspot of the Ins.	Issued king & date	Administrative division	Village names	Modern names of village find ins.
5	SII, IV, No. 981	Srikakulam Devi Taluk, Krishna dist.	Kṛishṇadēvarāya, 1519 A.D.	Dēvarapumgōṭa-sthaḷa and Meduri-sthaḷa in Koṇḍapalli-sīma; Koṇḍavīṭi-sīma, Vinukoṁḍa-sīma.	1. Śrīkakulamu 2. Yarlagadda 3. Dēvara-lamkapalli 4. Dēvarapalli 5. Krotta-laṁka 6. Chimta-laṁka 7. Vandregula 8. Piratla pulugūḍu-laṁka 9. Kambaladoḍḍi in Krōsūru 10. Peda Gadida pattu 11. Madhumamchi	1. Srikakulam 2. Yarlagadda
6	SII, XVI, No. 72	Veluru, Veluru Taluk, Krishna dist.	Kṛishṇadēvarāya, 1521 A.D.	Koṇḍavīṭi-sīma	1. Vērūru	1. Veluru

Sl. No.	Reference	Findspot of the Ins.	Issued king & date	Administrative division	Village names	Modern names of village find ins.
7	NDI, I, Da. 53	Polavaram, Darsi Taluk, Prakasam dist.	Kṛishṇadēvarāya, 1529 A.D.	Addamki-sīma in Koṁḍavīti-rājya	1. Pōlavaram	1. Polavaram
8	NDI, II, Om. 23	Chamdaluru, Omgole Taluk, Prakasam dist.	Achyutarya, 1533 A.D.	Addaṁki-sīma	1. Ravinūtula 2. Chamdaluru	
9	NDI, III, Om. 141	Velaparla, Addamki Taluk, Prakasam dist.	Sadāśivarāya, 1544 A.D.	Addaṁki-sīma	1. Volaparli	1. Volaparla
10	NDI, II, Om. 21	Budavadu, Omgole Taluk, Prakasam dist.	Sadāśivarāya, 1544 A.D.	Addaṁki-sīma		
11	NDI, II, Om. 15	Bollapalli, Omgole Taluk, Prakasam dist.	Sadāśivarāya, 1545 A.D.	Addaṁki-sīma	1. Bollapalli	1. Bollapalli

Sl. No.	Reference	Findspot of the Ins.	Issued king & date	Administrative division	Village names	Modern names of village find ins.
12	NDI, II, Om. 31	Chadalavada, Omgole Taluk, Prakasam dist.	Sadāśivarāya, 1559 A.D.	Addaṁki-sīma, Ammanabrōlu-sīma	1. Cadulavada	1. Chadulavāda
13	NDI, II, Om. 29	Chadalavada, Omgole Taluk, Prakasam dist.	Sadāśivarāya, 1565 A.D.	Addaṁki-ammanabrole-sīma	1. Cadulavada 2. Mallavaramu 3. Alavalapadu	1. Cadulavada
14	SII, XVI, No. 266	Markapuram Taluk, Prakasam dist.	Sadāśivarāya, 1567 A.D.	Addaṁki-sīma	1. Marakpuram	1. Marakapuram

THE SUFFIXES KEṞE AND SAMUDRA IN GUNDLUPETE TAḶUK INSCRIPTIONS

D.M. Nagaraju

The naming pattern of place name followed during the reign of the Hoysaḷa, Vijayanagara, Ummatūr chiefs and woḍeyars of Mysore, is in accordance with the classification of place names followed during the earlier periods. One can find the varieties of classification of the place names from the record. The classification of the village names based on specifics or generics is one of the methods to unfold the true history behind them. Also the cultural background of the people that named a particular place could be identified through the application of the above classification. One cannot ignore the different shades of the meaning indicated by each word. Many place names signify more than one meaning. The identification of original form of place names which have undergone changes poses problems. Villages have been named after puranic personalities, historical personages like king, queen, princes etc. or derived from geographical and physical features, natural phenomena and so on. It is possible to distinguish the new and old names of the places that are referred to in the inscriptions of several kings. The suffixes *keṟe* and *samudra* have been frequently found used in Hoysaḷa, Vijayanagara, Ummatūr chiefs and Woḍeyars of Mysore inscriptions of the Gundlupete region.

Both these expressions indicate the availability of water. The suffixes *keṟe* and *samudra* can be interpreted as the water storage area. It was a practice to dig tanks, lakes, canals, etc. to store the rainy water. The villages normally avail this for various purposes. Kings, chieftains and the local people have made benefactions for digging the tanks and lakes. A number of villages carry the suffixes *ker̤e* and *samudra.* It was also a practice to rename the villages with the additions of these two suffixes to indicate the availability of water facilities. A few examples have been taken from four dynastic inscriptions to highlight the changes taken place in the place names. In the 9th century A.D. Sampigepura is mentioned as a grant village the received by the *mahājanas* of Kammaḷi, probably from the villages of Koṅgaḷike, Pūdiger̤e, Koṇavūr and their own village. This was made it over for the maintenance of the tank. Ālatūr inscription of 9th century A.D. records the death of a hero Tippaṇṇa, son of Kariya Gaṅgi śeṭ̤ṭ̤i, in a cattle-raid at Āttya when he had raided Chōḷa-nāḍu. Tippaṇṇa's brother-in-law Piṭ̤ṭ̤ama erected the stone. It states that the deceased hero dug out a tank at Muḷchanūru. In Bīraṁbāḍi inscription dated 1090-91 A.D. there is a reference to the construction of a tank and creation of a temple by Bhuva-gauḍa, Chiggaṇḍa and Bīragaṇḍa after having purchased lands. The Beḷachavāḍi of Hoysaḷa inscription of Nārasiṁhadēva dated 1171 A.D. refers to the rule of *mahāmaṇḍalēśvara* from Dōrasamudra and registers a grant of the village Beḷatalavāḍi. The Bandipura inscription of Hoysaḷa Sōmēśvara dated 1249 A.D. in Tamil and Grantha characters, mention the excavation of a bank by Dharmachittan Kollagāvuṇḍan belonging to Āndaiyar family of Nan̤n̤ivāl̤il̤ in Kuḍagu-nāḍu.

An inscription from Rāghavāpura belonging to Hoysaḷa Vīra-Ballāḷadēva III dated 1320 A.D. refers to his capital at Aruṇasamudra. The Kamaravaḷḷi inscription dated 15th century A.D., registers the gift of a plot of land for the maintenance of a watershed *(aṟavaṭige)* by a female named Mādabbe.

Hoṇakanahaḷḷi inscription of Vijayanagara Vīranarasiṁha-mahārāya dated fifteenth century A.D. makes a gift called *mahābhūtaghaṭa* in the presence of god Raṅganātha on the bank of the Chandrapushkaraṇī situated between the two Kaveri rivers. The Guṇḍlupēṭe inscription of Kṛishṇadēvarāya dated 1517 A.D. refers to the gifts made by the king in the presence of god Viṭṭhala, on the bank of the river Tuṅgabhadrā. Also he made a grant of the village Mādalavāḍi, also known as Kṛishṇasāgara. A record of Sadāśivarāya dated 1554 A.D. states that Lālavandakhāneya-Rustuṁkhāna-oḍeya who had been in-charge of the *nāyakatana* of Vijayapurasīme, having learnt that the tax *koḍagedeṟe* was collected on the land situated below the tank at Vijayapura. Kōṭegeṟe inscription of this king dated 1548 refers the grant of two villages, Kōṭeyakeṟe in Terakaṇāmbi-sthaḷa along with its hamlet Rāmānapura for the hydraulic purpose.

An inscription from Triyaṁbakapura belonging to Ummattūr chief is dated 1492 A.D. and refer to the sarvamānya gift of the village of god Triyambakadēva, an got a tank dug out and betel palms planted. A Kāmaravaḷḷi inscription of 15-16th century A.D. refer to the grants of land by a Nāyaka, to a person, obviously, for the maintenance of a watershed. The Ālattūr inscription of 17th century A.D. refers to Hosavīra Saṅgayyaśeṭṭi and who raised a well named Gōvinda-bāvi situated in the land given as koḍageteṟe.

The reference Kauṇḍini is known for the first time.

The suffix samudra indicates the storing of water. It is known that this tank, a canal connecting the tank with a river for the supply of water was laid. It is evident from this records that excess of water during the rainy seasons was drawn to the tank so as to meet the water requirements during the dry season.

Village names are after the water resources like Dorasamudra, Hariyasamudra and so on. This study can be extended to other area, also. The names ending with the suffixes *keṟe* and *samudra* no doubt register of the settlement pattern as well as the migration of the families.

Notes and References

1. *Ep. Carn.,*Vol. III.
2. Kannada-English dictionary by Rev. Kittle

PLACE NAMES IN CERTAIN PALLAVA COPPER PLATES - A STUDY

S. Chandinibi

The Pallavas from whose time in South India that we are able to get full-fledged inscriptions and copper plates has been sought as a sort of beginning for many issues with which an epigraphist wants to work. In the same light for the study of place names the Pallava copper plates are taken up here. Even all copper plates are not utilized here due to the limitations like of time and space. Among the available copper plates eleven are chosen as they mention about all four more frontiers of the charity land, where we have one probability of place names. The place name in the angle of the researcher includes village names, references to water bodies, fields, houses, streets, hills, caves, etc. Due to a large number of names only names of the water bodies are attempted here in this paper. Among the eleven only nine of them contain the names of water bodies. These copper plates cover three districts of present Tamil Nadu, Andhra Pradesh and Karnataka and stretch over a period of four centuries from 5th to 8th centuries. Thereby the following is the list of copper plates that are studied for this part of research.

Table-1: List of copper plates

Sl. No.	Copper Plate Name	King and Date	Location
1	Haldipur	Gōpaladevan (unidentified)	Uttara Kannad Dist. (on W sea coast) Karnataka
2.	Gṇnapadēya	Śivaskanda-varman, 5th cent. A.D. / before	Guntur dist. Andhrapradesh (A.P.)

Sl. No.	Copper Plate Name	King and Date	Location
3.	Sura	Śivaskanda-varman, 5th cent. A.D.	Guntur dist. A.P.
4.	Oṅgōḍu	Skandavarman III, 433 A.D.	Guntur dist. A.P.
5.	Uruvapalli	Vishṇugōpan, 5th cent. A.D.	Kandukur, A.P.
6.	Pallan Kōyil	Siṁhavarman III, 556 A.D.	Tanjavur dist. Tamil Nadu (TN)
7.	Unnakuravapalayam	Paramēśvaravarman I, 689 A.D.	Nellore dist. A.P.
8.	Udayēndiram	Nandivarman II, 751 A.D.	N. Arcot dist., TN (Near Vaniyambadi)
9	Pullur	Nandivarman II, 763 A.D.	N. Arcot dist., TN (Near Vaniyambadi)

Table-2: List of Water bodies

Sl. No.	Name	Reference
1	Neytal (kere) ēri	Haldipur c.pl.
2	Nir nilai (no name)	"
3	Kuḍinīr kiṇaru	Gunapadeya c.pl.
4	Rāja taḍāgam	"
5	Kiḻai kuḷam	Sura c.pl.
6	Vaḍakku kuḷam	"
7	River Suprayōga	Oṅgodu c.pl.

Sl. No.	Name	Reference
8	River Sēyāru	Pullur c.pl.
9	Mēlai kalāk kēṇi	"
10	Pāḍi ēri	"
11	Nēsālap pūṇḍi ēri	"
12	Pālāru/kshīra nadi	Udayendiram c.pl.
13	Chakkara Tirttam	"
14	Uragaraṭham kuḷām	"
15	Sinduvārahraṭham maḍuvu	"
16	Śthōga nadi	"
17	Ēri (no name)	"
18	Musina nadi	Unnakurava Palayam c.pl.
19	Murugan kiṇaru	Pallan koyil c.pl.
20	Ēntal ēri	"
21	Vēl.vaḍugaṉ kiṇaru	"
22	Pōkkuvāi cheruvu	"

We can understand that water plays and did play an important rule in the life of all living beings. In south India the scenario is comparatively different from the north Indian one as they are pereneal and south Indian rivers are mostly rain fed ones. They had some names to denote them in the scenario of Pallava period. Accordingly from the above table, which is prepared as found in the borders of the donated villages apart from their natural names like rivers, pond, lakes, wells etc. can be classified as the ones associated with the 1) personal names, 2) cardinal directions, 3) purpose of usage, 4) size and others.

Murugan *kiṇaru,* and Vēḷ *vāḍagaṉ kiṇaru* are the two evidences that the available from our sources. They denotes fearing personal names. Murugan is a very common name of male gender derived from the Tamil God Murugan, the second son of deitie Śiva and Pārvatī. Here it may be denoting a male person's name. *Murugan* may be the owner of the well or would have excavated. The second one Vēḷvaḍugan is also a male name that has two parts. *Vēḷ* is again associated with Lord Murugan, as found in the Tamil Lexicon.[1] Among the multiple meanings two may suit here. While one is the other name for God Muruga which the other refers to a petty ruler or a man of some eminence. The second part, vaḍagan means a person who hailed from the northern border of Tamil land and most of the time in ancient and medieval India, understood to be a person from Telugu country.[2] Hence, this particular name of a well Vēl vaḍugan signifies a person having migrated from the northern border of Tamil land and settled down and perhaps the well was owned or dug by him for public use. Most probably he must have owned agricultural land of some size in this area which also certifies his settled life in that area and had owned a chaste Tamil name. It appears that he was a Telugu petty ruler either who had lived sometime before or then a living personality. The name may mean any one of the above mentioned two probabilities.

Both these two personal named wells are mentioned in Pallan Kōyil copper plates and hence they belong to same space and time. This was issued by the Pallava king Siṁhavarman in his sixth regnal year. This king is supposed to be Siṁhavarman III, of sixth century CE. This was a *paḷḷichchandam* donated to one Vajranandi Kuravar. The donated lands are located in Tajnavur district of Tamil Nadu. This is supposed to be the first document in which the royal order was written in Tamil language.[3] Amaṇśērkai and some land in the village of Tāmar are gifted as *paḷḷichchandam* to Vajranaṇdi Kuravar.

Some water bodies are named after its purpose of use. Kuḍinīr-kiṇaru and *ēnthal* ēri are the two perfect examples of such a type. The Tamil word kuḍinīr kiṇaru a well for drinking water, which gives a clear meaning that the water from the well was used only for drinking purpose. The second one is *ēnthal* ēri in which ēri denotes a large tank or a reservoir for irrigation[4] and the first term *ēnthal* also means a large water body for irrigation[5] only. Hence both the words do mean one and the same referring to a large water body for irrigational purpose. Neythal karai ēri is another tank that could be seen in the copper plates of the Pallavas in the present Karnataka region. Haldipur, the find spot of the copper plate is in Honnavar taluk of Uttar Kannada district that lies on the western sea-coast. This Haldipur beach is a tourist attraction and a sea port is under construction. The village Haldipur is located on Karwar - Mangalore road and one can notice river Badagani or Saravati flowing in south and south-west directions of the village and later entering in to Arabian Sea. Karai/kere is the tank bund or sea shore and neythal is known in two different meanings while one is meaning the maritime tract while the other is a white Indian water lily flower.[6] It may not be advisable to go with the second meaning, the tank with white water lilies (whose botanical name is *Nymphaea* lotus *Alba*) as the area is located in the west coast sea shore region. Hence it may mean the location of the tank which was located on the western sea shore.

A tentative meaning to the tank which goes by the name Nēsala pūṇḍi ēri could be something like a tank with shallow water or a tank of a town Nēsalapūṇḍi as pūṇṭi senses to mean shallow waters of a sea or a town or city.[7] Pāḍi ēri is another interesting name of a lake which is in turn to study here. The word pāḍi in Tamil has multiple meanings like a city (nagaram), agricultural village, a hamlet and army/troop.[8] It appears to the author to simply accept that it must be a lake for irrigational purpose, since no other clue is available at present for any other interpretation. Again this too has a name based on its purpose only.

Vaḍakku kuḷam, Mēlaik kuḷam, Kīḻaik kuḷam are the thee ponds appearing in Sura (7th century) and Pullur copper plates respectively (765 A.D.). Still there is one more well named Mēlai kalāṇ kiṇaru in which again *mēlai* is telling us the direction west kalāṇ is to be understood as muddy water.[9] So we see this particular term gives us the direction and the nature of water of the well.

These three names would indicate north, west and east directions respectively without any other specific names and certain water resources were mentioned even without any name but just as water body only, for example Nīr nilai appearing in Haldipur copper plate. Ēri is another type of a water body without any particular name but it identifies itself as a large water body for irrigation as we have seen already that the term ēri means so in the Tamil Lexicon. At least the word ēri gives us an idea of the size, nature and use of the water body, but the other term nīr nilai tells us that it was simply and preciously only a water body and nothing more and nothing less. Pōkkuvāy seruvu is another name we come across in the Pallan koyil copper plate. It refers to a cultivating field with a canal passing by.

All rivers did have a specific name to call them besides the suffix like āru and nadi. They have been referred in both the languages Tamil and Sanskrit in certain cases but with the others either one of the language has been used while the wells and lakes did carry Tamil names mostly. In the case of ponds we could see these possessing names in both the languages. Maḍuvu, kuḷam, taḍāgam and tīrttam are the different names found for them in the Pallava copper plates. While the first three terms are the clear indicators of a pond the third is not so. *Tirttam* may point to a water body and need not be a pond. But this word is significantly used to denote a holy/sacred body of water. Even today this word is used in practical life by common public to mean the holy water distributed to the visitors of temple in very small quantity as a gift of God on their visit to a temple and worship to god. The prefix to this water body here in this context is *Chakkara* symbolically referring to the wheel or *chakra* in the hands of God Vishṇu. Hence *Chakra tīrttham* may be a pond/water body attached to a temple here. On the borders we could also notice the presence of another *brahmadēya* and a temple too. Another water body of special interest is Rāja taḍāgam, signifying that the water body may be a tank or pond was excavated by some ruler. But no name or title of the ruler is to be found.

There are certain names like Sinduvarāhratam and Uragahratam to which the researcher is unable to make out the meanings, and these are the lake and pond respectively found mentioned in the copper plates. More over this particular Udayendiram copper plates are reported to contain unusual way of innumerable number of mistakes. Apart from these wells, pond and tanks one could view the presence of canals that did not have any specific names like other water resources but simply mentioned as *kāl* and *naṭṭak kāl* which means canals in Tamil. Rare mentioning of water lifts also mentioned as *tūmbu* again without any particular name. Anyway these canals and water lifts cannot be considered as water bodies but only related to the water supply mechanism.

Now coming to the names of the rivers, we find five River names occurring in the copper plates namely Mūsinā nadi, Pālāru alias Kshīra nadi, Śtōga nadi, Sēyāru and Suprayōgā nadi. Amoung these names two rivers Pālāru and Sēyāru are the Tamil names, while rest of them are the Sanskrit names. There is an evidence to show the recent change of name from Tamil to Sanskrit available in this time period of study that refers to Pālāru alias Kshīrā nadi. It appears that while the names of smaller water bodies like tank, pond and well remained unchanged, at the same time the larger ones especially rivers had Sanskrit names.

To summarize the names of the water bodies spotted in the Pallava copper plates, after analysis, that stretched in a period of three centuries from 5th to 8th centuries of Common Era, which falls in the time period of end part of ancient India and in the beginning phase of the early medieval and they conveniently cover the space of present three states of south India namely Tamil Nadu, Andhra Pradesh and Karnataka, the following conclusions can be drawn.

All water bodies except rivers had names based on purpose, nature, geographical location, indicating size and cardinal directions. Personal names were attached to them in case of ownership or creation and this remains a rare specimen. From the gender study point of view no feminine names could be traced.

Widely Tamil names were in use in all these three States. This period appears to be a period of transition in the field of language as we find use of using Sanskrit in the place of Tamil language as far as the names of the water bodies are concerned A transition had already taken place in case of larger water bodies like rivers while most of the smaller water bodies remained unchanged.

All names are found to be secular in nature. The water bodies of the study space and time do not reflect any influence of power or authority and religion as none of them found to have a base of worldly powers like king and members of royal family, personal names and titles and also names of super powers like gods and religion.

One may immediately recall names of two wells viz., Murugan Kiṇaru and Vēḷ Vaḍugan Kiṇaru should be made clear. Murugan must be the proper name of a proprietor or founder of the well and the second name simply indicates that the founder or owner was a chieftain from Telugu country, more a generalized name. In the same way Rāja taḍāgam also indicates the creator or owner without the indication of a proper personal name or title.

Thus, it will not be far from truth to understand that the trend of giving more significance to power and authority either of this world or the next was not in practice and nature remained untouched, a practice that became too common in the henceforth period under the Cholas the political successors of the Pallavas in South India.

Notes and References

1. *Tamil Lexicon,* v-6, p. 3842.
2. *Ibid.,* p. 3479.
3. Thirty Copper Plates of the Pallavas....
4. Tamil Lexicon, v-1, p. 564.
5. *Ibid.,* p. 559
6. *Ibid.,* v-4, p. 2342.
7. *Ibid.,* v-5, p. 2830.
8. *Ibid.,* p. 2593.
9. *Ibid.,* v-2, p. 781.

SOME PLACE NAMES OF TRAVANCORE REGION

N. Pankaja

Kōṭṭāru

Travancore region is known for its places of historical importance. They have assumed significance on account of the riverine activities. A few places seem to have symbol as portals through which commercial activities gained mentioned trade and result in the establishment of foreign trade. I have informed myself to the study of place to the Kōṭṭāru, Vaḷ vichchakōṭṭam and Kochchepiḍāram

Kōṭṭāru is a flourishing center of commerce from early past Ptolemy (150 A.D.) mentions this place as Kōṭṭāra as a metropolis with considerable trade, while Pliny calls this town as Kōṭṭāra.

Near Kōṭṭāru, the Āralvāymoḻi pass, a break in the chain of hills in the mountainous ramparts of Travancore region, a gap of 3 miles width served as a trunk road of commerce, and travel and communication between Travancore on the western side and the plains of Coimbatore, Madura and Tirunelveli districts on the other. This pass formed the portals through which the Pāṇḍyas, Chōḷas, Vijayanagara rulers and Nāyakas poured in from the other side of the Ghats, to invade this region. It was, therefore, in the natural sequence of events that the flourishing town of Kōṭṭār should have experienced various vicissitudes of war consequent on its position on this main artery of communication.

Literary evidence

During seven and half centuary A.D. Kōṭṭāru was attacked by Pāṇḍyas Arikēsari Māṟavarmaṉ, the contemporary of Tirujñānasambandar. The verses of Nakkirar's commentary on Iṟaiyanār's Agapporuḷ mention that Kōṭṭārs, as a girth around by a line of fortification.

Kuruma neḍumathil Kōṭṭūṟṟu Aran.

Chēralār tankōmān kaḍarpaḍai Kōṭṭārraliya.

Kaliṅgattuparani refers this place as

"muḷḷarum kaḷḷarum teṉṉarōḍa

Monnoru nal vana payan muninda pōrin

Veḷḷārum kōṭṭarum pugaiyana muda

Vēndavan mīṇḍavaṇ, mīkkiḷokkum"

Kōṭṭāru denotes a river in Nagerkōyil. Here this place name has been coined as the river name. There are no records from the Nāgarāja temple at Nagerkōyil in South Travancore. Eight of them have been found engraved on the huge slab of stone set up in the temple while the record of Kollam 964 (1788 A.D.) in the Kṛishṇa shrine in the temple.

In all the eight slab stones starting from Kollam 681, 692, 694, 696, and 697, this place is referred to as Kōṭṭāru and Mummudichōḷapuram. The etymology is Mummudi-chōḷa + puram. Here Mummaḍi Chōḷa is an epithet of Rājarāja being the ruler of three countries perhaps Pāṇḍya, Chēra and Chōḷa country. Here *puram* denotes an outside settlement.

The first epigraphical evidence of Kōṭṭāru within Travancore is found mentioned in the record of Rājarāja I dated in the 18th year (1003 A.D.) engraved in Kommandi-ammaṉ temple at Vaḍaśēri. Kōṭṭāru became a Chōḷa military outpost of the south, a permanent garrison *(nilaippāḍu)* stationed therein to guard the Chōḷa interests in this distant place.

Historical geography

On the 11th regnal year of king Saḍaiyavarmaṉ and Sundarachōḷapāṇḍya (1064 A.D.) an eastern Chāḷukya king donated for a perpetual lamp to the god Rājarāja-chōḷīśvara-muḍaiyār of Tirukkōṭṭāru and Mummuḍiśōḻanallūr in Nāṅjilnāḍu, a subdivision of Uttamaśōḻa-vaḷanāḍu, a district of Rājarāja Pāṇḍināḍu.

There are seven records of Sundarachōḻa-pāṇḍya found engraved in the Śiva temple at Chōḷapuram. In one of the inscriptions of 11th year (1030 A.D.), an eastern Chāḷukya king came as far to the south and made a donation to this temple at Kōṭṭāru. In the 19th year (1038 A.D.), a lady ascetic gave donation for half a perpetual lamp to be burnt in this temples.

Vaḷvichchakōṭṭam

The village being in Nagerkōyil has two temples, one dedicated to Bhagavati, in her Mahishāsuramardini aspect and the other Tiruppaṇikōḍu-kshētram dedicated to Śiva.

The etymology of the word can be suggested as follows.

Val+vichcha+kōṭṭam

Val+vaichcha+kōṭṭam

Val+vaitta+kōṭṭam or

Val+kalugichcha+kōṭṭam

i.e., the place where the sword was washed and kept.

Literary evidence

The *Tolkāppiyam* and *Purapporuḷ Veṇbāmālai* describes the washing ceremony of the sword as :

"veṉṟa vāḻin maṇṇōḍu oṉṟa"
Vayakkaliṟṟāṇ val pugaḻndāṉṟu"
"puṇṇiya nīriḷ puṟaiyōr ētta
Manniya vāḷin maram kiḷartaṉṟu"
"tīrtha nīr pūvōḍu peytu tiśai viḷaṅgak-
Kurtha val mannik koḍit teron"

This ceremony was celebrated by a victorious king from a battle placing his sword on the image of Durga and offered worship with flowers, sandal paste and incense. The sword will be taken in a big procession to the river side.

There are three records in the temple of Bhagavatī. It was erected in Kollam 410 (1234 A.D.), during the reign period of Vīra-Ravi Kēraḷavarman, by an individual Arānga nārāyaṇan, to protect himself, the country, the king Vēṇāṭṭu aḍigaḷ, and those who have contributed towards the construction of the temple.

The second record dated Kollam 795 (1669 A.D.) mentions that during the reign period of Ravivarman, a certain individual erected the monolithic *mukhamandapa* with Bhagavatī at the center, at Val-vaitta-kōṭṭam, to please the king. Here the name of the village is correctly given as val-vaitta-kōṭṭam.

The third record of Kollam 798 (1622 A.D.) mentions the death of a certain individual who did a lot of Tiruppani in this temple. Place name is not mentioned here.

Kochchepiḍāram

This place is also a suburban of Nagerkōyil.

Etymology: Kodaichan agaram –> Kōdaichcha piḷḷaiyār agaram –> Kōchchapidaram.

Inscriptions:

There are only two inscriptions in this place. The first record dated Kollam 669 (1499 A.D.) registers a gift of gold by 4 individuals including a northerner, besides the offering to god with a stipulation that five Brahmins should be fed daily in the temple. A thorough analysis of the settlements in Nāñjil-nāḍu and the agrahāra villages named after the rulers will certainly throw a light on the pattern of its existence.

A copper plate grant dated Kollam 776, Śaka 1524 (1602 A.D.) mentions a certain individual Śaṅkaran Kōdai an official of the royal treasury of Ravivarman and Kulaśēkhara Perumāl founded an *agaram* (Brahmin village) called Kōdaichchan agaram and Udaiyamārttāṇḍa-chaturvēdimaṅgaḷam near Kōṭṭāru and Tirukōṭṭāru and Mummuḍiśōḷapuram in Ṇanjil-nāḍu.

THE SUFFIXES KER̤E AND SAMUDRA IN NANJANGUD TALUK INSCRIPTIONS

D.M. Nagaraj

The naming pattern of place names followed during the period of Punnāḍagaṅga, Chōḷa, Hoysaḷa, Vijayanagara and Mysore Woḍeyar, is in accordance with the classification of place names followed during the earlier periods. One can find the varieties of classification of the place names. The classification and the village names based on specifics or generics is one of the methods to unfold the true history behind them. Also the cultural background of the people that named a particular place can be identified through the application of the above classification. One cannot ignore the different shades of the meaning indicated by each word. Many place names signify more than one meaning. The identification of original form of place names which have undergone changes poses problems. Villages have been named after puranic personalities, historical personages like king, queen, princes etc, or derived from geographical and physical features, natural phenomena and so on. It is possible to distinguish the new and old names of the places that are referred to in the inscriptions of several kings. The suffixes *ker̤e* and *samudra* have been frequently used in Punnāḍagaṅga, Chōḷa, Hoysaḷa, Vijayanagara and Mysore Woḍeyar inscriptions, of Nanjangud Taluk.

The expressions *ker̤e* and *samudra* indicate the availability of water. The suffixes *ker̤e* and *samudra* can be interpreted as the water storage area. The villages are to be called Hydronomic names. It was the practice to dig tanks on lakes or canals to store the rainy water. The villages normally make use of this for various purposes. Kings, chieftains and the local people have made grants for the digging of the tanks and lakes during the different reign periods. A number of villages carry the suffixes *keṟe* or *samudra.* It was also a practice to rename the villages with the additions of these two suffixes to indicate the availability of water facilities. A few examples have been taken from the inscriptions to highlight the changes taken place in the study of place names. During 7-8th centuries A.D., the Basavanapura inscription such as the village Muttalaviyār in Eḍetoṟe-nāḍu, its near the river Kappuni i.e., Kabini to the east. In the village Kaṇenūru, lands below Keṅgeṟe tank have been used in the Kāṟeya inscription of Mārasiṁha II dated 968 A.D. The maintenance of the tanks Dēvigeṟe and Piriyakeṟe are mentioned. Gaṭṭāvāḍi inscription of the above king refer to the construction of a tank. A record of Chōḷa Rājēndra I from Suttūr dated 1032 A.D. mentions that the maintenance of the tank and burning of a perpetual lamp in the temple of Īśāna Īśvaram-uḍaiyār. The Sinduvaḷḷi inscription of Kulōttuṅga I dated 1106-07 refers to a temple the deity of Mūlasthānam-uḍaiyār and excavation of a tank *(ēri)* with a sluice *(tūmbu).* The Hoysaḷa inscription of 11th century from Hadināru refers to king ruling from Dōrasamudra and mentions a grant of land below a tank. Jōḍikāṭūr inscription of Viraballāḷa II dated 1198 A.D. mention about the excavation of a tank and the construction of a temple by four individuals. Chikka Kavilande inscription of 1292 A.D. registers the grant of land at Saṅkamallakeṟe. Eḍatore inscription of Hoysaḷa Ballāḷadēva III dated 1314 A.D. refers to the purchase lands, to the west of the canal flowing into the flower garden of Kēsavanātha Eḍatoṟe.

Suttūr inscription dated 1589 A.D. refers to the grant by a person (name lost) who was the disciple of Sivapūjeyadēva of Nanjangud for the tank of the maṭha of Suttūr. Jōḍikāṭūr inscription of 17th century A.D. refers to the construction of the sluice of the tank named Sōmasamudra by an individual name Mādaṇaya. A copper plate of Kṛishṇarāja Wodeyar II dated 1761 A.D, registers the sale-deed issued by Kṛishṇarāja to Veṅkaṭarāmayya the village Mallanāyakanahaḷḷi together with its hamlets Harayūr and Hosaḷḷi besides tanks, canals etc. Dēvanūr inscription of 19th century A.D. registers the construction of a tank named Dēvarakaṭṭe by Rāchappa-nāyaka son of Dēvagauḍa.

The suffix *samudra* the *ambudhi* indicates a tank storing water. it is to this tank, a canal connectibng the tank with a river for the supply of water was laid. It is evident from this record that excess of water during the rainy seasons was drawn to the tank so as to meet the water requirement during the dry seasons.

Some of the village names are after the water resources like Dōrasamudra, Hariyasamudra and so on. This study can be extended to other areas also. An analysis of the names ending with the suffixes *keṟe* and *samudra* will throw a light on the settlement pattern.

Notes and References

1. *Ep.Carn.*, Vol. III.
2. *M.A.R.* 1936-37, 1944.
3. *Kannada-English Dictionary* by Rev. Kittle.